

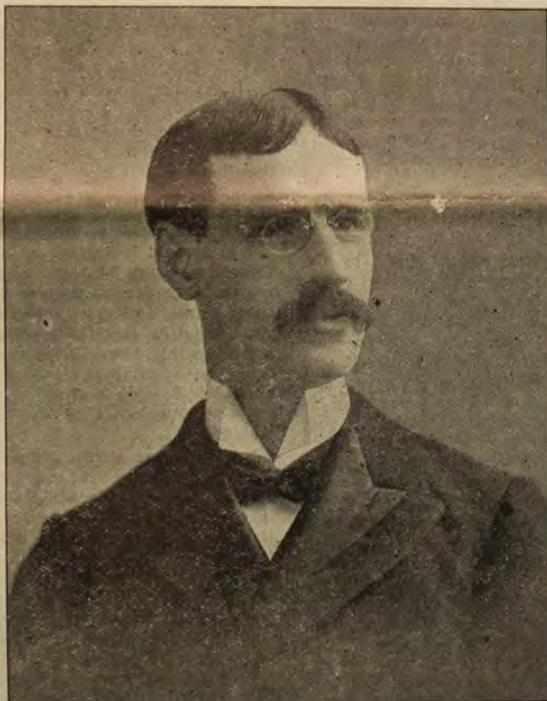
Sight & Truth

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IRA MOORE COURLIS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S. SYN. CO'S.

Infallible Proofs of Spirit Return—Acts 1:3.

A Sermon by Rev. Dr. B. F. Austin, M. A., D. D., Preached in London, Ont., June 8th, in Knights of Pythias Hall.

REPORTED FOR LIGHT OF TRUTH.

The evidence that Jesus Christ arose from the dead, or to be more Scriptural, out of the dead, is the evidence of human witnesses who testified that they had seen him, talked with him, touched him, ate with him, personally identified him and bore clear and unwavering and united testimony of this fact to the world. This was the substance of apostolic preaching "Jesus" and the "resurrection." The apostles everywhere testifying to this fact as the central fact of Christianity. They were witnesses, and when one of their number apostosized another who was a witness was appointed to testify to men this truth. They declared that what they had heard and seen and felt, what their hands had handled, they testified to men.

Historical Christianity, then, is thus based on human testimony. Human society proceeds in its social functions and its business engagements and courts of justice on the supposition that human testimony can positively identify an individual. Such identification takes place in every court of justice. It is true mistakes occur sometimes and human testimony is at fault. But this failure to identify generally results either from lack of concurrent testimony, or from lack of knowledge on the part of the witness. If I meet a man but once or twice, am but slightly acquainted with him, I may honestly fail to identify him or may possibly be mistaken in my views I may form concerning him. But will any one in his senses say I could not identify a friend I had known a score of years, or a member of my own family, or a neighbor? Some difficulty might exist about identifying a man who was unknown except in a small circle, but could there be any possible difficulty in identifying a man well and widely known — a professional man in your community, a lawyer, a doctor, a clergyman? Let us suppose for a moment that some well known professional man in your midst is suddenly missing. You don't know whether he is dead, has run away with some man's money, or with some man's wife, or whether he is hiding from justice or where he is. Well, after a few years, some man very much like him is seen in New York, or London. Possibly this man is seen in the same city from which the man is missing. Would it be possible to identify him? Could his wife identify him? Could his children? Suppose you had the positive sworn testimony of half a dozen of his most intimate friends. They come to you and individually say: "I saw him in the light. I caught the expression and color of his eye. I noted his height, his hair, his dress, his walk, his manner; I heard his voice. I conversed with him. I noted his language, his mannerisms, his peculiar mode of speech. I swear positively it is he."

What do you do with such plain statement—especially if supported by concurrent testimony? Will our courts give their decisions on such testimony? They award judgments, transfer property, send men to prison and inflict the death penalty on just such testimony. In fact if under such circumstances, men can not be positively

identified, then nothing whatever can be established by human testimony. Why does it not occur to some enterprising attorney in the courts, when such overwhelming evidence of identity is presented against a client, to show the possibility of our senses deceiving us, then lecture the judge and jury on the hallucination theory, to prove that people may be hypnotized and made to believe anything and to even go so far as to prove the possibility of the concurrent hallucination of a score of witnesses or the concurrent hypnotizing of a whole company? I throw out this hint gratuitously to the legal profession, but I fear that the calm judicial mind of the judge and jury would agree with Scripture and assert that in the mouth of two or three witnesses every word shall be established.

"But," you say, "it is possible, we all believe, to positively identify a living man. But we know so little about the state and condition and manifestations of the dead—if there be any state or condition or manifestation of the dead—that we can not possibly identify any manifestation as a person once known to us or as a proof of individuality." Then I am sorry for the Christian church—for Christianity is built upon just that possibility. If it can not be proven and established beyond doubt by the testimony given in the New Testament that Jesus arose from the dead then historical Christianity has not a foot to rest upon. Not only so—doctrinal Christianity must go overboard with the historical, as I now proceed to show, unless we can prove that Jesus Christ manifested after his passion to the apostles and to Paul. Every reader of the New Testament knows that comparatively a small part of its teachings are given directly as from the lips of Jesus. Most of the New Testament is made up of the writings of Paul and various epistles of other writers. In the Gospels we are supposed to have the words of Jesus, especially in John. It is, however, an absolute certitude in the minds of every careful and candid student of the New Testament, that even in the Gospels we have not even here the words of Jesus ipsissima verba, but rather an account or version of them by honest but fallible men like ourselves, who gave from memory what they could of his discourses, and in the manner of all writers of that uncritical and unscientific age, rounded off and filled in what was really lacking in the original speeches or what memory failed to recall. I do not wish to argue, however, that point here and now—for it is not necessary for my purpose. So, if you wish it, let us assume that we have the very words of Jesus in the Gospels. They contain certainly the grandest ethical system the world has seen, but the central and basal doctrines of dogmatic Christianity are not there, except germinally, some think not there at all. However, I am stating only what every scholar will admit, namely, that Paul and not Jesus was the theologian of Christianity. He elaborated it into a system. He took the sayings of Jesus, the teachings of Ju-

diasm and the philosophy of Gamaliel, and made the theology of Christendom. I do not wish to argue any difference whatever between Paul's teachings and Christ's. It is not necessary to present my argument. I will assume that they harmonize. But where did Paul get his system? He tells us he got it not from men, but by revelation of Jesus Christ. If Paul is to be an accredited witness then his teachings, namely, doctrinal Christianity, came from the risen Jesus—not the Jesus in the flesh. Now, then, if Jesus did not rise, or if we have not sufficient proof of that fact that he arose, and that he gave this system to Paul, in other words, if we can not identify the Jesus whom Paul saw as the Jesus who turned the water into wine, then doctrinal Christianity must go with the historical, and the whole system is without the possibility of credible proof, and practically speaking, without evidence before the world.

Of course Christianity, whether it can be proved that it sprang from Jesus or not, is in itself its own best witness as to the character of its doctrines, etc. But I assert, without any fear of contradiction by any logical mind, that historical and doctrinal Christianity stand or fall upon the possibility of establishing by testimony that certain manifestations made to the apostles and to Paul were verily and truly spirit return (from or out of the dead) of one Jesus of Nazareth, who had lately been crucified. Now, then, if I have not established the possibility of identification in regard to spirit return, namely, of proving that the same Jesus who died on Calvary actually appeared to Paul, if I have not proved this fact to any one else on earth, I have proved it to the Christian. If a man does not believe in the possibility of spirit return, and in the possibility demonstrating identity of those returning, he does not believe in historical or doctrinal Christianity. A heathen, a Mohammedan, may deny the possibility of spirit return and spirit identification. An atheist, a materialist, an infidel may deny this, but a Christian can not deny the possibility of spirit return and identification without destroying the very foundation of the Christian system.

Now, then, as all Christians believe that the Jesus who was crucified, reappeared and was identified, the way is clear to establish in every Christian mind the actuality of spirit return today. It is a question of evidence and of sufficient testimony. To say that it is unusual, new, strange, contrary to general experience, etc., etc., is but to assert a limitation of our ordinary experiences. It does not touch the question at all as to the possibility and actuality of the return of the so-called dead.

How, then, does our evidence in favor of spirit return today compare with the evidence adduced in favor of Christ's resurrection? I have no hesitation in affirming that the evidence in favor of the actual return and identification of the so-called dead today surpasses in a variety of respects the historical evidence of the resurrection of Christ and upon which historic and dogmatic Christianity as I have shown rests.

Look first at the number of witnesses. Doubtless there were in the early days a vast multitude who could and did testify to the fact of Christ's return. But when we present Christianity to the heathen, to the sceptic, to the materialist today, what evidence have we historically for the marvellous story of his life, death and resurrection? We have a few Gospel records, not all from eye witnesses, purporting to be written by the men whose names they bear, and the writ-

ings of Paul. Assume that they were all eye witnesses. Give them, as I do, credit for judgment, honesty, sincerity, etc., and, at the best, we have a few records written we do not know just when or where or how, as the sole foundation historically for our Christian system. "It is sufficient," declares the theologian. "It is entirely inadequate," says the sceptic. But, adequate or inadequate, the Christian world accepts it, and we all rejoice to believe it true. But for the actual return of the so-called dead today, I can bring you not records, but living men, into whose honest eyes you can look, whose words you can hear, whose lives you can judge, whose reason, honesty and integrity you can prove before any competent tribunal.

Not only so—for the half dozen records of the New Testament I can summon a million witnesses in the United States and Canada, men whose intelligence, education and moral worth can not be impugned, who will testify that they have seen, felt, heard and in every reasonable way identified in these spirit manifestations the friends they knew in the flesh. What will you do with their testimony? Will you say that ten million men and women in the United States and Canada are all fools or misled or gone insane? That supposition requires more faith or rather more credulity than the belief in spirit return. The man who believes that Alfred Russell Wallace, Sir William Crookes, C. F. Zollner of Germany, Epes Sargent, Dr. George Sexton, Dr. Joseph Cook, Dr. Minot Savage and the great host of scientists, divines, authors and brilliant men and women, who have in some cases spent a quarter of a century in scientific investigation, that all these are either fools or insane or dupes of sleight of hand, that man displays not the faith that removes mountains but the credulity that swallows them.

Another important respect in which the testimony of today to spirit return surpasses the Scriptural testimony to Christ's resurrection is in the fact that much of the testimony of today is from men qualified by most careful scientific training and culture and relates to phenomena observed by them in their own homes, under strictest test conditions, and in presence of sceptical witnesses, phenomena which have demonstrated with scientific apparatus the existence of both force and intelligence that could not belong to any one present in the flesh. Sir William Crookes, F. R. S., president of the British association, has spent many years in investigating, and his testimony to Spiritualism stands out like Gibraltar against the angry waves of passion and prejudice from the ignorant masses and bigoted classes.

Alfred Russell Wallace, F. R. S., than whom there is no higher name in science today, who was converted from infidelity to believe in the existence of a spirit universe by the phenomena of Spiritualism, has spent over 30 years investigating, and declares unequivocally his belief in Spiritualism. C. F. Zollner, professor of astronomy in Leipsic, made an extended series of scientific investigations and was converted to Spiritualism. So was Prof. Hare of the University of Pennsylvania. So was Judge Edmonds, Dr. George Sexton and a host of others, who began with scoffing and scepticism and ended with firm faith in spirit return.

Now the number of able and distinguished men who have, after full, patient and painstaking investigations, adopted the spiritual philosophy, and have done so contrary to all their early convictions, might be almost indefinitely extended.

Of course with some men science and scientific men are not held in high esteem. There are many Christians

THE LIGHT OF TRUTH.

so narrow in their views, so blinded in their judgment, that they can not see the debt the world owes to the scientists, and are prone to regard scientists as agents of his Satanic Majesty in promulgating facts and theories in opposition to the Bible. But the world is getting far more benefit from scientists than it is getting from the teachers of dogmatic theology. The schools are doing better work than the churches—because in place of teaching opinions of men who lived long ago, creeds formulated centuries ago, theology much of it out of accord with science and a true interpretation of Scripture, the schools are teaching facts and prompting men to personal investigation. I can not forbear here to give a little fable that will illustrate the absurd attitude many religious people assume toward the scientists.

It is said that a very good Sunday school superintendent, who held these narrow views about the scientists, died and went to heaven. He was admitted by Peter, and after a look around the city asked if Tyndall was there. "Oh, no," was the reply, "he is down below." "Just as I expected," said this good man; "I did not think Tyndall would be here." "Is Huxley here?" he asked, and was at once told that he was also in the lower department. "Just so," said he, "just so; I hardly expected to find Huxley here," and so after asking about a number of prominent scientists he found them all down below where all is woe. "Well," said he, "I would just like to question them now and see if they hold the same views they promulgated on earth." "That's very easy," said Peter, "since there are several fast excursion trains on the route now—a very popular route, you see."

So the young man took in the trip. On the way the conductor announced the stations, and at last shouted out the terminus of the line. The young man looked out to see a very smiling country, beautiful city, fountains, flowers, shrubbery, etc., etc., and he called out at once that the conductor had made a mistake. It could not possibly be the terminus of the line, but seeing every one getting out he concluded he would also. He entered a beautiful garden, and there beside a fine fountain stood a man who had been one of the leading scientists of earth. "What do they call this city?" the young man asked. "Why, the name is Hell," said the scientist. "Well, I hardly expected so fine a city. You seem to have an excellent climate, too. I always thought—according to reports about this place—that your temperature was too high for comfort." "Well, you see," said the scientist, "it used to be, it used to be—but we've improved the place very much. I'll tell you how it came about. For several hundred years the Christian churches have been sending all the best scientists down here, and they have set to work and improved the place until now it is by far the most beautiful and prosperous city in our country." And the young man was so impressed he sold his return ticket and remained.

"Yes," says some good orthodox brother, "I believe the spirits do return, but the Bible forbids it." Yes, there are some regulations of the old Jewish church forbidding Spiritualism, but is it not a strange way of interpreting Scripture, to select arbitrarily or by haphazard a regulation here and there out of the old Jewish church, and try to fasten it upon our shoulders today, and at the same time adopt a principle of interpretation which abrogates the whole Jewish economy, save possibly the Ten Commandments? Christ based the necessity of his coming on the temporary

and imperfect character of the Mosaic system. He set his teachings again and again in sharp contrast with the Mosaic teachings. He repeatedly violated the Mosaic law.

Now let me ask my clerical friends who resurrect these obsolete statutes of the old dispensation against Spiritualists, just as a narrow bigotry and crass ignorance of psychic phenomena resurrects the old laws of Charles of England against modern psychics, let me ask my clerical critics what consistency there is in quoting the Old Testament law of Moses against me while they live in daily violation of the same? I saw a queer spectacle not long since. It was in a conference which, by a large majority, expelled a man for believing in spirit return, and the only Bible argument adduced against him was this Old Testament law, while the very men who sat and put him out of the synagogue, thanking God they were not like this poor Spiritualist, breaking divine law, in the clothes upon their backs, in the food they ate, in their treatment of wife and children, and in their treatment of a host of public questions, were living as though there never had been a Mosaic economy.

Of course we are told how very wicked it is to talk with or have anything to do with men out of the body. But I can not see why it is worse to talk to a man because he has thrown off a heavy overcoat than it is to talk to him when weighted down with it. Why is it right to talk to a man an hour before his death and wrong to talk to the same man an hour after his death? There's a conundrum now for our critics.

Is there something in the surroundings of our departed friends that contaminates them and renders their conversation hurtful? Suppose we grant this in the case of very bad men and allow, if you will, that men who have been even a short time in the sulphur and in very bad company of the damned are not fit company for good people like ourselves. Why is it wrong to talk with good men who have gone to a good place and been in good company ever since they left us? Why should their addresses hurt us? For example, I had a ministerial friend, a spiritual man, if not a Spiritualist, who passed over the river some years ago. His conversation was always delightful, instructive, spiritual and ennobling. Now granting it is possible for him to talk to me how could his addresses hurt me? Possibly he may know more now than when in the flesh, he may be more spiritual, his vision is no doubt clearer, his range of knowledge broader; certainly if he could run the risk of talking to me I can afford to take the risk of contamination in talking with him. So I reason—but I forget that every Spiritualist has lost his reason—so they say. Very well, then, let this stand as an illustration of my inability to reason that I can not see the sinfulness of talking to a man who has thrown off his load of flesh and blood merely on that account and why a man from the invisible realms may not be as good company and as instructive and profitable as when he came to us weighing 200 pounds avoirdupois.

Then this singular feature. "But," says another, "this phenomenon actually occurs, but then it is all of the devil." Now the devil has played a very important part in the drama of human history if we can only believe all that is told us—so that the theory of the devil or his imps being at the bottom of all this phenomena is not very new. I am afraid it is not very satisfactory either to the reader of history or the student of science—for every one knows that according to history the devil has been credited with

about every new invention, every new truth, every advance in philosophy, every reform in religion and so, according to history, the devil must be a surprisingly active and witty and ingenious fellow, and full of the spirit of reform. Indeed if the devil has done all that is attributed to him he deserves great praise in place of imprisonment.

Now, leaving aside some minor difficulties in conceiving the devil in so many thousand places at the same time, leaving aside the moral difficulty in supposing God while prohibiting our friends from coming to us, yet allows the devil free play in communicating with humanity, the character of the communication renders it absolutely impossible to regard them as having Satanic origin.

After some years of investigation, under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit communications has never been surpassed in either the lofty character of the duties it proclaims or the power and variety of the motives it urges to secure obedience to law.

The spiritual beauty, inherent divinity of many of these spirit messages, renders the thought of their diabolical origin a moral impossibility and the expression of that thought a blasphemy.

When I visited recently my venerable friend, the Rev. F. M. Finn, chaplain of the Stony Mountain penitentiary, and preached to the prisoners, he showed me one of the number, whose crime was shooting a man who was riding a bicycle. The prisoner had never seen a bicycle, and when he saw one in motion over the prairie, glistening in the sunshine, and a human form astride it, he declares he thought it must be the devil, and thought if he could shoot him it would put an end to all the trouble in the world. His design was good; his zeal was praiseworthy; but he was somewhat lacking in knowledge. It is true he was an Indian, and of a low type of intellectuality, but it does not require a high degree of intellectuality to see the devil in everything that is new or mysterious.

Let no one then who has any respect for human reason, who attaches any weight to human testimony, who has any reverence for scientific enquiry and for scientific men, think for a moment to satisfy the intelligence of this age by the flippant statement of ignorant bigotry. "It is all of the devil."

This philosophic religion to which Sir William Crookes has devoted so many years of experiment, which has won the intellect and heart of an Alfred Russel Wallace, which has received the confirming testimony of Judge Edmonds, Epes Sargent, Camille Flammarion, W. T. Stead, C. F. Zollner of Germany, Victor Hugo, Gerald Massey, Dr. Joseph Cook, Dr. Geo. Sexton, W. W. Thackeray, Lord Lytton, Elizabeth Barrett Browning and a host of other bright intellects, is not to be snuffed out by a puff of pleasure or damned by labelling it with the devil's name. Now what kind of a religion does the world need today? I answer the world needs:

1. A religion founded on demonstrated facts of the present day experience. The miracles and demonstrations of a preceding age will no more suffice for this age than the food and air used by our fathers will nourish our bodies today. God gives his revelations to every age and to every nation—fresh truth to nourish our spiritual nature as he gives fresh verdure on the hills and fresh flowers in the valleys. Air breathed becomes impure. The best conceptions of truth

in one age become poisonous in the next—within the narrow walls of Ecclesiasticism. The preaching of today that follows old lines is powerless. The churches are becoming superannuated through clinging to old forms of faith and practice, and are becoming powerless to either reform the life or comfort the heart. The old theology is dying—stricken to the heart by scientific truth and thousands of men within the churches, aye, in the very pulpit, are in doubt and incertitude. Because theology has been crystallized, the church is becoming dead to spirituality. The voice of God is lost in the platitude and dogmatism of the pulpit, and while the church remains as a great social factor, a beneficent moral teacher, its power over the heart and life of men is largely a spent force. Today men are ruled by the scientific spirit of the age. Authority has had its day. Demonstration is now required. You tell a man there is a spiritual universe, another life, a source of inspiration and he asks proof. Christ gave it in his day. The Apostles preached a demonstrated religion. The spiritual philosophy is the only form of public religious teaching that says to its followers, "Come and see, investigate, try, prove, and after you have had proof, accept"—in place of the usual swallowing of a creed.

2. We need a religion that can demonstrate the spirituality of man's nature and the spiritual basis of the universe, and thus kill the materialism of this age. Our age is not only scientific—that is all right. It is materialistic, that is all wrong. The world is steeped today in this materialistic spirit and the churches are largely governed by it also. How can we spiritualize men? Only by showing them the spiritualism of their own nature, the spiritual laws that govern them and leading them to know and reverence these laws of the spirit realm. The spiritual philosophy does this. It converts the infidel, the agnostic, the materialist, not by preaching of the pulpit, but by the eloquence of facts and testimony of personal experience with the unseen world. The list of men who, like A. R. Wallace, have been converted by this philosophy from blind materialism to strong faith is a formidable one.

3. We need the religion today that teaches how the kingdom of God is to be set up here on earth, how the individual should live physically, intellectually, morally, how the home should be constituted, how society should be organized and ruled. We don't want cloud-loud religion, but a religion of every-day affairs, one of deeds and practical every-day life.

4. We want the religion of love which Christ taught and the religion of humanity, namely, the religion that teaches that the service of God is the service of our fellowmen, the religion that shows the superiority of the deeds of mercy over the worship of authority and the idolatry of creeds and standards.

5. We want a religion that recognizes and exercises the gifts of the Spirit today as the early Church of Christ recognized them and exercised them. The gifts of healing, clairvoyance, speaking with tongues, prophecy, etc., are all Scriptural gifts and should be in the church today. The church that is without them is giving but an emasculated Gospel to the world. I do not assume responsibility for the teachings of Christian Scientists, yet their work demonstrates the possession of healing power in the world today outside the materia medica. This same healing forms part of the philosophy of Spiritualism.

6. We want a religion that can com-

(Continued on Page 11)

Experiments In Direct Spirit Writing.

FRED. P. EVANS, MEDIUM.

In the experiments illustrated in the issue of June 3d we failed to enumerate and describe the colors given on the slates. We also wish to emphasize the fact that the signature written across the clean slates at the commencement of the seance was written personally by Dr. Skinner, whose address the editor of this journal has; also that the slate obtained by Mr. Bradford was cleaned and handled by that gentleman and retained by him until the writing was discovered thereon, as illustrated in the initial of these series of experiments presented on June 3rd.

Many readers may often express surprise that the slates published do not contain more personalities, etc. The fact is that very few investigators will permit of slates containing private matters or personal allusion of a private nature to be published. Therefore the medium has often to sit many times to procure experiments that the sitter or investigator will permit to become public property. Another barrier is to be found in the fact that many well known gentlemen holding public and private positions, who are delighted and satisfied with the results obtained, are willing privately to endorse the manifestations received, but are afraid of publicity owing to family and business reasons, and therefore will not permit of publicity being given to these experiments, no matter how remarkable they may have been. With these few remarks we will now proceed with a description of the second series of these experiments.

The slate reproduced herewith was obtained on Saturday, June 17th, at about 10:30 a. m., in the presence of Mr. Edgar Greenleaf Bradford and the psychic (Mr. Evans). The spirit friends of Mr. Bradford had suggested that he take a single 5x7 slate, clean it, then tear from a writing pad laying on the table a strip of paper about two inches wide, and the length of the slate (seven inches). Mr. Bradford was then directed to glue this strip of paper on the centre of the slate, which he did, with Page's liquid glue. This, as will be seen by the cut, left a margin of one inch and a half of slate exposed on each side of the paper. Mr. Bradford then with pen and ink wrote his signature across the paper as follows: "Edgar G. Bradford." When the spirit influences indicated that they were ready to begin with the experiment Mr. Bradford again examined and magnetized the slate by holding the palm of the right and left hand on each side of the slate. Then a small piece of slate pencil, also a few pieces of lead pencil about the size of a grain of wheat, were laid on the table in front of Mr. B. Mr. Bradford then covered the pencils on the table by laying the single slate over them, with paper and signature side down. After sitting about 10 minutes in this manner, discussing various matters, a signal of three raps was heard and Mr. Bradford, on turning the slate up from the table, discovered the slate covered with writing, as illustrated herewith. It will be noticed that the lead pencil was utilized to write short messages and signatures of the spirit friends of Mr. Bradford on the paper glued in the centre of the slate. Mr. Bradford's signature stands out more prominent than those of the spirit communicants

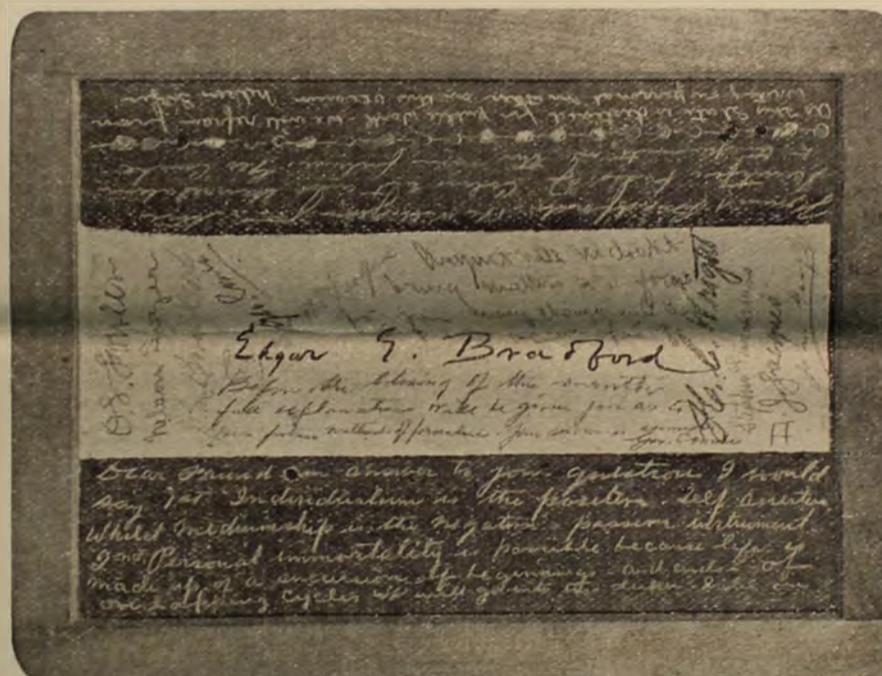
because it was written with pen and ink. The margin of slate on each side of the paper was written upon with slate pencil. Under the message signed by Geo. Combes will be discovered a number of small circles extending the entire length of the slate. These circles are filled with about 16 separate shades of brilliant colored matter, but we regret to say that photography has not yet reached that stage in which reproduction of colors is practical. As near as we can describe the colors they are as follows: Deep rose, silver grey, Quaker drab, yellow, olive, brown, orange, deep blue, fawn, canary, mandarin, purple, etc., etc.

The slate can be put under any microscopic examination and analysis, and the editor of this journal has had the slate in his possession and has had opportunities for examination of

gentleman in the outer office (who was to have the next seance, and upon whose time we were somewhat trespassing), was getting extremely impatient, and the vibrations set up by his mind would seriously interfere with the writing. On this account we agreed to defer the experiment until my next sitting, the following Saturday.

Accordingly on June 17, at about the same time, I again sat with Mr. Evans. Before the writing was begun the slate was examined, and found to be perfectly clear—in the same condition as when the slip of paper was pasted on. After magnetizing the slate for a moment by holding it between my fingers it was placed upon the table under my hands, and was kept there for about 10 minutes, a few crumbs of slate pencil and a small bit of lead from a lead pencil having been placed under the slate. The slate was then turned up and found to have been written upon as shown herewith.

All this was done in broad daylight, under my constant inspection, and I can vouch in the most positive manner for the genuineness of the manifestation. The message marked 1st and 2nd was in reply to a question of mine. The message in regard to the colors was unexpected, but probably has reference to the study which I



the same. The writing on the slate is done with ordinary slate pencil. The colors look like rich colored pigments, and can be lifted off with the finger on applying the same for that purpose. The writing on the paper is produced with ordinary lead pencil, excepting the signature of the investigator, Mr. Bradford, which was written with Sandford's black ink. Mr. Bradford has kindly written his statements of these phenomena as witnessed by him, which we append herewith, and was written immediately after the seance, whilst the facts were fresh in his mind.

MR. BRADFORD'S DESCRIPTION OF HIS SEANCE WITH MR. EVANS.

On June 15, at 10:40, while having a sitting with Mr. Evans at his office in New York city, the spirit operators rapped their desire to make an experiment, and gave directions for preparing a slate for that purpose. Through Mr. Evans I was requested to tear off a strip of paper about 7x2 inches, and paste it lengthwise on a clean slate. This I did, using Page's liquid glue to attach the paper to the slate. I then wrote my name in the centre of this slip of paper.

The experiment was about to proceed, when the guides rapped that a

ory which constitutes the personality.

What is more charming than the conversation of a scholarly person whose faculties are clear and bright? What a wealth of delight their memory of the past contributes, and what is more repulsive or pathetic than the garrulity of old age, who remembers only the early days of youth and repeats them over and over. The only difference in the two is, one has lived up to date, and retained his memory, and the other stopped somewhere on the road, or possibly had but little originally. Some people do not have to die to "lose their memory," or forget the past.

The study of this question suggests an almost endless lesson. There are people so organized that past incidents, apparently forgotten in the whirl of a busy life, are instantly recalled to the smallest detail, simply by the touch of some article either worn or in use at the time of the incident. Surely our early fathers believed in the gift of memory and engraved on stone (as well as other things), the symbol of words, truths, which they wished to have remembered. Swedenborg says the reason why the Lord called the onyx stones "stones of remembrance," the engraving on them signified the memory of things which were to remain, spiritual truths, of which the interior of man consists. Is it not possible that man has two memories, each distinct, the exterior belonging to the physical, and the interior to the interior soul? And that the sense of touch in the instance related above awakened the interior or spiritual memory, bringing the past associations vividly to mind?

And is it not probable that the author of our controversy intended to be understood as meaning that the physical or exterior memory was forgotten at death?

We did not see the article but join with J. M. G. in asking for light.
New York.

E. DE L.

IS GLAD TO HEAR IT.

Editor Light of Truth: The announcement in your columns that Rev. B. F. Austin has joined our ranks is the best news I have read for a long time. Canada was my home for 25 years, and I rejoice to know that she now has a champion who will do a powerful work in breaking the chains of creedal superstition and unfold the beauties of the life to come. The world moves and the rear guard of the army today is the main body tomorrow.

GEO. WRAY.

VALUE OF CREAM.

As Compared With Meat.

One of the most valuable items in one's dietary is good, rich cream. The remark is frequently made that "cream is too expensive to use freely." Such people think they must have meat every day at 10 and 25 cents per pound, and do not realize that 5 cents' worth of pure cream for breakfast will do more to put on flesh than 25 or 30 cents' worth of meat.

An ideal portion of breakfast is that obtained from say, four teaspoons of Grape-Nuts and a little pure, thick cream.

Made by the Postum Co. at Battle Creek, Mich.

This is one of the most delicious dishes imaginable and is served without cooking or trouble of any kind, and can not be equaled in point of food value for the human body.

The Grape-Nuts, consisting largely of grape sugar, have passed through processes similar to the first act of digestion, and are therefore most easily digested, and in combination with cream, they render the cream itself easy of digestion.

Grocers sell Grape-Nuts.—Adv.

MISCELLANEOUS.

A TRUE NARRATIVE.

On Dec. 7, 1897, my darling daughter passed from the mortal state to the immortal, and rose in glory after an illness of two days. She was twenty-four years with me, and we had never in that time been separated more than a week at a time, and only very seldom was there any separation between us. She was all to me and her constant thought and planning was for "mamma." After eight years of preparation she commenced her life work of teaching. She had taught but one and a half years when she came from her school on Friday night with a chill, and about midnight on Monday she left me, almost without warning. There was not even a good bye kiss—not a word. When the doctor said "Bertha is gone," I felt as I imagine I should feel if God had gone out of the universe. My heart reached out—my whole being reached out for my darling, and in answer to my prayers, on Tuesday morning at 10 o'clock the Lord allowed her to come, with a myriad of witnesses and helpers, and show herself to me. Father Leonard, a Baptist saint who died two years before, and Father Norton, who died in the spring of the year 1897, were close beside her, and many others—40 or 50—departed friends. All perfectly plain, life-like and natural. Bertha was in the center, most radiantly beautiful, and she seemed smiling down upon me, and seemed to say, "Don't worry about me, mamma. I am all right." This was the beginning of her communications to me, which have been as uninterrupted ever since as though she were really present in the mortal body. I have at her instigation written over 500 pages—much of it automatic—much more inspirational. She has prophesied many things before they happened, notably the earthquake which occurred last winter all over the world. I date each sitting, and this prophecy was made over a month in advance. Many things of a personal nature have been prophesied months and weeks and days in advance, as the case might be, and have come true, though of a nature that caused me to say at the time, "How can that come true?"

These communications have become so much a matter of course that I no longer temporize in repeating anything as I have occasion to my friends, but just say as if speaking of any person in mortal life, "Bertha says so and so," and so in writing this article or any others from time to time I shall speak of her as not dead, but alive.

On May 17 Bertha told me in writing to "be sure and go to Mrs. Arnold's on that day." I had intended going the next day, but she told me twice to go on that day. And so I went. On the elevated train, which I took unexpectedly and on the spur of the moment, I met a party whom it was very important that I should see, and seeing him that day saved me from making a trip to Michigan. If I had not taken just the train I did and sat in just the seat I did I should not have seen him. I went to Mr. Arnold's—Mr. Oscar Arnold, the medium, on the corner of Thirty-fourth street and Indiana avenue, Chicago, and my Bertha was there, as she said she would be. We had a sitting with only Mr. and Mrs. Arnold and myself. I went into the room with them immediately when they decided to give me a sitting, and saw all their preparations, which consisted of picking up the trumpet and little music box from the floor where they had been thrown at a sitting just

HOW FRED P. EVANS, THE SLATE-WRITING PSYCHIC, GIVES HIS SEANCES.



ILLUSTRATION NO. 1.

Illustration number one shows Mr. Evans about to give a seance to two investigators at his seance room, 103 West 42nd street, New York city. Mr. Evans (the medium) sits at the right side of the table, whilst the two investigators are seen sitting opposite to him. The lady in the picture is busy wiping off her slate with her handkerchief, whilst the gentlemen who has already performed that office is magnetizing his slate at the request of the medium, by placing his hands on each side of slate. Thus if any writing was on either side he would see it, or obliterate it.



ILLUSTRATION NO. 2.

Illustration number two finds the two investigators, who after placing a piece of pencil between their slates, are holding them in their hands and intently listening for the writing to proceed.



ILLUSTRATION NO. 3.

Illustration number three. The signal has been given by the spirit control that the messages are completed, and the sitters have separated the slates and are earnestly reading the messages contained thereon.

finished by some other people when I arrived. Mr. Arnold closed the windows, locked the doors, and we sat down to a little table about two feet square. He then rose up and put out the gas. Instantly I felt a little dizzy and sick at the stomach, which I mentioned. Mr. Arnold said: "We had better stop; I do not want Mrs. Norton to get sick here." I said: "No, go on. I am willing they should use my magnetism; I know we'll have a good sitting." Mr. Arnold said: "Well, go on; I'll hold the forces." All this conversation took only a moment, when at once more than two dozen hands of all sizes, men, women and children, were all over me. I had no more dizziness or sickness. My hat was taken off and placed on the floor. My comb taken out and laid on the table, and then my cape was taken off after a difficult time in unhooking and unpinning it. The day was windy and I had fastened it very securely. There were three hooks, one very hard to undo, the ribbon bow was fastened with a diamond pin; this was undone and the pin laid on the table. I had a lace scarf around my neck, pinned also to the cape; this was loosened from the cape but was not taken off. I felt a little slim forefinger bent and touching my chin—a finger like Bertha's. When she was working to get the cape off, and I asked, "Is that your finger, Bertha?" she answered "Yes" with three raps. After the cape was loosed it was lifted by two hands as high as the gas fixtures over my head, straight up, and then laid on the back of my chair. Instantly when the cape was removed two large hands commenced to rub my shoulders from the neck to my waist; the rubbing could be heard just the same as if any man were rubbing a patient. I asked, "Are you giving me a treatment?" and the answer came "Yes, yes," in raps. Rubbing always relieves a pain I am subject to under the left shoulder, and the exact spot was thoroughly rubbed. I had never mentioned to the Arnolds that I had such a pain. The party who did the rubbing said he was a doctor, and he certainly understood anatomy and found the sore spots all right.

After this Bertha talked to me through the trumpet in her own natural voice, in her sweetest tones, which were at times remarkable. She kept wetting her lips as a person does when the mouth is dry. I said, "Bertha, why do you do that?" imitating her. She answered at once, "Why, they forgot to wet the trumpet. You couldn't talk without moisture, could you? Well, we can't either, and I have to make it when they forget." Mrs. Arnold spoke up, laughing, "That's so; we did forget to wet the trumpet." Bertha told me many things unnecessary to relate. Next time I went and took Mrs. Streator, who had never attended a seance. A lady long dead, and of whom she seldom thinks now—a Mrs. McPherson of Pittsburgh—came to her, and Mrs. Streator said, "Oh, yes; you used to keep a saloon." The woman said, "Don't speak of that; I am sorry I had to do it. I'm trying to get ahead now, and I want all of your prayers." Her daughter Maggie came and was crying so she could hardly speak, telling her mother that she "was so sorry for making her so much trouble." A picture of Maggie was drawn in a little book of blank leaves; also faces, pictures, most beautiful and perfect. One of a young lady, the whole face and bust not more than one-half an inch long, but perfect and exquisite—the finest lines—not a mistake or blur. No artist in life, not a banknote engraver, could have done it.

FRANCES MARIE NORTON,
Chicago.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

MEMORANDA — SPIRITUALISM 45
YEARS AGO—LEARNING TO
TALK — SPIRITUAL
POETRY.

No. 2.

In the first decade of Modern Spiritualism many experiences, constantly varying, and surprising the recipients, taught the fundamental principles and general philosophy which have been as beacon lights on the tempestuous sea through all succeeding variations. When puzzled by unique phenomena that seemed to contradict all settled theories of life, the messengers that manipulated events presented a new exegesis, that met the facts, and sustained it by further manifestations, and logical interpretations of the same. There is one important factor to be reckoned with, which we then understood, which has been overlooked and neglected by the great majority of Spiritualists, and which has led to any amount of wild speculation and unphilosophical assumptions that have betrayed the cause into the hands of its enemies. The influence of embodied minds, consciously or otherwise, and the ideals, ambitions, conceits, prejudices, religious education and idiosyncrasies of the medium are to be counted in as modifying agencies, often as direct obstructions, in a large per cent of all kinds of mediumship. In our attitude toward the subject we were prepared to eliminate much of this by carefully watching our own moods and persistently cultivating a desire for truth irrespective of any theory or prejudice we might entertain. Being perfectly conscious of all that transpired, I trained my mind to recognize impressions, or direct words and sentences, from the attendant guides, as distinct from my own, and to give them free expression, even though they were directly opposed to my own normal judgment and habit of thought. But the endless variations in our mentality are so closely blended and interrelated, kindred ideas so shaded into each other, and the mental rhythm so similar in the evolution of allied processes, and mental spheres so closely attuned in these two world relations, that it is not always possible to assign an impression to its proper source. Hence, in all communications from spirits unfleshed, we should allow a liberal margin for possible distortions, perversions, eliminations and additions unconsciously introduced by the medium or by suggestions, silently or spoken, from the circle or investigator. Neglect of this important law has led to many false theories and irrational conclusions, and armed the sceptic with many weapons that have been used against Modern Spiritualism. These things were well understood by such philosophers as S. B. Brittain, A. J. Davis, Prof. J. S. Loveland, Joel Tiffany, Wm. Fishbough, Dr. R. T. Hallock and others of their quality; and the philosophical data and rationale of Modern Spiritualism, as understood at the early day, has not been much improved by any later speculations. There has been little added in the way of theory in the past 25 years that was not either included in the work of the first decade or else bewildering mysticism and doubtful gain.

In our own experiences we had the Spiritual philosophy for our lighthouse, and we endeavored to eliminate, as much as possible, the confusing influences of self-deception, psychological suggestion, anticipation, and above all, personal ambition and prejudice. With this condition of mind the angels seemed to be at home. They worked with us as pupils that offered opportunity for improvement, and no dictation as to what they should give us, or how develop our psychic capabilities. Always critical, analyzing our experiences and the messages given, we were yet ever ready to welcome any new thought or fact, and when reconciled to our reason, give it a place in the temple of philosophy. One thing puzzled me. While yielding to and acting under the will of a spirit, as I believed, while my hand or any part of my body would obey the will of an unseen agent, so long as my volition was suspended, I could at any moment stop the most powerful manifestation of the spirit by the quiet exercise of my volition against it. I reasoned thus: "If it be a spirit that controls my hand, it ought to be out of my power to stop it." This was fallacious reasoning; still, I demanded as a "test" that the spirit should hold me, or my hand, against the effort of my will. In fact I was constantly demanding something more, or different, to assure me that I was not self-deceived; as fast as the demands were made the angels found a way to meet them. Finally I said, "If you will make me talk, I will doubt no more." Presently I felt my lips moved as if speaking. But there was no voice. It seemed as if I was expected to contribute the voice and they would talk. I said, "No! if I give you my voice I shall think that I am doing it. If you are going to use me to talk you must furnish the voice." I was sure I had the best of it there, for how could they create a voice?

In a few seconds a strange change came over me. A peculiar and most wonderful commotion was in my body. It seemed like a machine under the manipulation of an unseen agent. Every atom of my being seemed to be in a state of intense vibration, but there was no mental change accompanying it. My faculties seemed as perfectly normal as at any time in my life. This strange commotion developed a deep involuntary respiration, which continued perhaps 10 minutes. It was all very strange. My lungs seemed suddenly endowed with triple capacity, and at every breath were filled to the utmost limit. Slowly, and with steadily progressing volume, a strange, guttural sound was evolved. It bore about as much resemblance to a human voice as the distant rumbling of a great storm, with the deep mutterings of thunder that shake the mountain's base and tremble around the horizon bear to the gentle whisperings of a zephyr laden with the perfumes of a dewy morning breathing incense from a garden of roses. Steadily this voice changed in quality and location, as really as the rising storm changes at every moment of its advance. But it was absolutely without any help from me, so far as my will or any conscious influence of my thought were concerned. I really had no more control of this growing voice

within me than I have of the thunder-storm that climbs the sky and rolls its awful music across the atramental vault, and pours down its flood of rain. Yet I was in full possession of all my faculties.

At length this strange sound became a voice akin to my own, and then another sensation followed. My lips and tongue were suddenly benumbed, and beyond the command of my volition. It seemed to me that my tongue was three times its normal size. Then, presto, change! A deep inhalation, filling my lungs to the utmost capacity, slowly exhaled, while my lips and tongue, moved automatically, and this artificially made voice, co-operating, spoke with deep emphasis, "Truth." In less time than I can write it every vestige of this strange experience had disappeared, and my lips and tongue were restored to normal conditions. Nothing more occurred that night. At the next sitting the same process was repeated and "Truth believe" was automatically produced. From this beginning it rapidly advanced to continuous speech, and then another surprise. Without any anticipation or suggestion from the mental side, this automatic process rushed into rhyme. Much of it was real poetry. Being perfectly conscious I could analyze and criticise as freely as if I were an outside listener. I knew the difference between poetry and jingle. I am aware that some critics who do not realize all that I do of these things ridicule the improvisations from the platform, and call them trash, silly doggerel and discreditable performances. Many of them are. But I have heard as fine poetry thus improvised as any I read in books, and I have spoken 30 to 60 minutes in rhyme without a break in the measure or a miss in the rhyme, and occasionally these effusions have been as really poetic in conception, imagery, idealism and far-reaching grasp of subject as if they had been studied for months and evolved by laborious processes of genius. But even if they were only rhyme, with a meaning in it, the fact that they came unsought and unexpected, and put themselves together in perfect measure, and never-failing rhyme, while I watched and criticised and had not the slightest forecast from word to word, not even a syllable in advance of its utterance, is evidence of some intelligent guidance of my speech, which in all respects presented the characteristics of the human mind. I have known of literary critics finding their first conclusive evidence of immortality in these improvisations. We may well afford to tolerate much drivel for the rare gems that occasionally greet us in these impromptu efforts.

LYMAN C. HOWE.

TO MY SISTER.

Such love is ours as bears the calm impress
Of latitudes whose suns and timely
showers
Draw only sweetness from the fruits and
flowers,
Where life can linger like a last caress,
Un vexed by vicious heat or stormy stress.
And thus that love shall live through
varied hours,
Alike in winter's wastes and summer's
bowers—
A foretaste of the future blessedness.

Sweet sister, in your life I seem to see
Fulfillment of the dream fond parents
wove
Around us both, with silken web of
prayer,
To keep us pure for heaven's eternity.
Yet though our souls both grew in holy
love,
'Twas yours alone broke forth in blos-
soms fair.

—Francis H. Tabor.

An Old Nurse for Children.

Mrs. WINSLOW'S SOOTHING SYRUP for children
teething should always be used for children while
teething. It soothes the child, softens the gums,
alleviates all pain, cures wind colic and is the best
remedy for diarrhoea.

SOCIALISM AND IMPERIALISM.

E. Belfort Bax, in London Justice (Socialist Dem.). Excerpt.

The capitalist class is well aware of the desperateness of the situation as it stands, and that the only hope for its own life lies in huge schemes of market-expansion forced on at a more than hothouse pace. For what is the present situation? Old markets have become not merely exhausted as recipients of wares, but actually themselves competitors of those whose customers they formerly were. An unparalleled development of the power of production in itself, and an equally unparalleled increase of the area in which it operates, within less than a generation! Unless, then, the capitalist class can succeed in securing for itself sufficient breathing space within a measurable distance of time, the days of the capitalist system are numbered. The immediate future of society lies in the results of the colonial expansion now beginning. If it succeeds in overtaking the situation before capitalism reaches the impasse to which, in the natural course of its development, it is hurrying, as already said, capitalism is saved for a season. If, on the other hand, the march of economic events in the civilized world is too quick for the process of "opening up" the barbaric and savage world, then undoubtedly the present economic system will indeed "break down by its own weight," and that speedily. In one case capitalism will have found a fresh form under which it can develop itself, in the other, it will have come to the end of its tether.

The immediate objective of militant capitalism is Africa and China, but the Turkish empire is assuredly destined to follow at no distant interval. Like the bourgeois political parties and religious sects, so the state system of Christendom is more and more assuming the form of "one reactionary mass," its internecine rivalries are hulling down, and it is preparing to "enemy" at home, the Socialist party of the class-conscious revolutionary proletariat, and the "enemies" abroad, the barbaric and savage populations of the earth to be exploited—first of all, as the dust-bins into which to shoot the superfluous rubbish of the great industry, and later as competitors in the labor market with the white wage-slave. It is well that these sections of the European and American working classes who are still indifferent or wavering in their political attitude should bethink themselves what they are voting for when they give their suffrages to middle-class parties pledged to "imperial expansion" and a "forward" colonial policy, and what they are applauding when they cheer, say, a Kitchener—that they are helping to forge fresh chains for themselves and their class, and are proclaiming as heroes those who are engaged now in making these chains, and who will not be slow to rivet them when the time comes!

The superintendent of a city Sunday school was making an appeal for a collection for a Shut-in-Society, and he said: "Can any boy or girl tell me of any shut-in person mentioned in the Bible? Ah, I see several hands raised. That is good. This little boy right in front of me may tell me. Speak up good and loud, so that all will hear you, Johnnie." "Jonah!" shrieked Johnnie.—Harper's Bazar.

Columbus has a guy of a woman who is so excessively modest that she blushes at the naked truth and never goes out of doors in winter because the limbs of the trees are bare.

THE LIGHT OF TRUTH.

VOICE OF THE PEOPLE

CHRISTIAN SCIENCE METHODS
PREFERABLE TO THE
DRUG SYSTEM.

By Penn.

Does life inhere in the body, or in its animating principle—spirit? Physicians know that matter, in itself, has no power, but that mind, intelligence or spirit—that which is not matter—is all potent. How can that which possesses neither sensation nor motion, in itself, create life or produce health? Thought, intelligence, spirit (used separately or jointly, interchangeably or together), is the all-conquering power, being essentially omnipresent, omnipotent, omniscient. Thus matter, or the body, is servant to mind—its master. Mind stands in the relation of sovereign over all its subjects. Hence the prerogative of a sound mind is a sound body. Heretofore man's inherent self-healing powers have never been really or fully exercised. When wisely applied, the ordinary physician's occupation will be virtually gone.

If a man having a body has also a self-conscious spirit, it surely is the office of the latter, through volition and intelligence, to hold supreme and exclusive control over the former. Not until man can gather figs of thistles can he obtain health from poisonous drugs. The principle of health is not in them. "The fountain of forces out of which the mind rises into entity from an elemental state—the soul, contains the real conquering and health-giving powers. From these energies, not from crude and foreign substances, are to be found Nature's remedies."

When it is remembered that the majority of human bodily diseases are claimed to be of mental origin, as against the physician's theory of microbes; that matter, separated from the vital intelligence, will not generate pain or pleasure—bodies without souls being dead; that all disturbances of the physical structure originate in the soul-principle, as affirmed by Davis more than 40 years ago, it is seen how utterly futile, how impossible it is to find health resulting from toxic substances. Take something from nothing, how much remains? Belief must conform to inexorable facts. Disbelief can not affect demonstrations. The skepticism that believes contrary to Nature's decrees don't count. Higher mathematics are no less true because the ordinary student may not yet be able to solve the problems.

Two principles inhere in man's organism, the physical and the spiritual, representing matter and mind. The former is inert, the latter alive. The animating, energizing principle permeating all matter, which in its operation is formative, causative, creative, forever expressing itself through infinite shapes, exacting obedience to dominating law—is eternal spirit manifesting itself through intelligence.

M.D.'s seek primarily the removal of effects. Mental scientists deal with causes. Despite medical assumption, inner forces are subject to the control of the mind. The demonstrations of mental science, or Christian Science, in proportion to their number of legitimate cases, immeasurably outweigh those of medical science. Thousands of pronounced incurables, abandoned by the medical fraternity, are now living in restored health through mental healing or Christian Science treatment.

A dose of Christian Science is preferable to a dose of medical drugs.
Washington, D. C., June 10.

COMMERCIAL SPIRITUALISM— FORSOOTH.

Recently one of the editorial staff on The Times, of Washington, D. C., made an unusual ass of himself by a particularly senseless attack on "Christian Science" because a child died while under this form of treatment, without the aid of a medical practitioner. This sapient public instructor would have those who are guilty of such criminal folly "subjected to the severest penalty known to any doctors' law of self-protection." In his superior wisdom he calls such a case "commercial Spiritualism!" All I have to say is this, that the condemned fool who confuses "Christian Science" (which is devoid of "Christianity" as it is of "Science"), with Spiritualism, which is the doctrine of Angel Ministration, only shows the length of his ears.

Christian Scientists are "down" on Spiritualism, as the profession is "down" on Christian Science. To charge the latter with being guilty of "commercial Spiritualism" because under their peculiar treatment one happens to die, who perchance previously has been practically killed with drugs by those licensed to kill, shows the commercial spirit of that medical monopoly which would annihilate every one who attempts to trespass upon their "preserves." Formerly the "regulars" claimed to be the sole possessors of the prerogative to kill according to law. This was afterward extended so as to be shared with the homeopaths; subsequently enlarged to include eclectics, though against each addition they fought desperately for the exclusive privilege. In fact, the bitterness and desperation with which they ever seek to maintain the medical trust is not excelled by any other of these forms of diabolism.

W. P. B.

DISCUSSING IT.

To the Editor: In the Light of Truth of May 6 appeared an article by Mr. Samuel Blodgett. In the same issue your admirable editorial, "The Survival of the Fortuitous," suggests that "A man thinks in accordance with his environment."

This is demonstrated by Mr. Blodgett, who finds existing conditions tolerable, viewing the situation from his environment, \$4 per day for labor.

His views are naturally roseate, and from his pedestal of contentment he seems disposed to preach against envy.

To the 75-cent or one dollar per day laborer there is little consolation in the "broad statement" that a laborer can get more of the comforts and luxuries out of his wages now than for the past 25 years. Cheap goods represent cheap labor, no matter if improved machinery and over-production are factors. To picture Mr. B.'s smile of satisfaction at the cheapness of his shirt fresh from a sweat shop, is parallel to the consolation derivable from the cheap comforts and luxuries alluded to.

A few figures from the census returns may be of general interest:

The average daily wages (calculating 312 working days to the year) paid by manufacturers from 1850 to 1890 was \$1.13. The average profit to the manufacturers during the same period per day, from each laborer, was \$2.31. Laborers are paid by manufacturers from 58 per cent. to 60 per cent. more in Ohio than in Georgia.

The increase in manufacturing establishments was greatest from 1860 to 1870, being 80 per cent.; and small-

est from 1870 to 1880, being less than one per cent.

Evidently Mr. B.'s views are from local observations, hence narrow, and not adapted to political economy, yet he is entitled to his opinion and claiming the same right, I beg to submit a few opinions, which may be, like Mr. B.'s, tintured by "environment."

It is apparent that, while capital is placed above labor in relative values, the laws against usury are not enforced against capital where labor is concerned.

To have a perfectly healthy natural structure, the extremities should partake of their proportion of the national vitality, which can only be secured by a healthy circulation of the medium of exchange. This is impossible to accomplish while a fictitious value is placed upon money and endorsed by the voters. Witness the increase in manufactories from 1860 to 1870 during an inflation of nearly \$50 per capita, as per contra the falling off to less than one per cent. under the contraction through resumption of specie and the shadow of "the crime of 1873."

When goods are cheap money is dear, and vice versa. Interest is not a measure of the value of money, for, with an increased value of money, increased securities are required, and diminished use is the result. Limited demands for money, occasioned by increased requirements of securities, therefore diminishes the rate of interest. Add to the rate of interest the enhanced purchasing power of money and the result will show the proper comparison. The capitalists prefer gold as a standard because it is scarce, knowing that as the competition for it becomes fiercer, its purchasing power increases. Gold, and the inverted pyramidal financial structure resting thereon, is inadequate to the demand, and as relative values are controlled by supply and demand, labor, being the greatest commodity for sale, must be relatively the cheapest. Mr. Blodgett suggests that corporations, trusts, etc. (of which the gold trust is the greatest) may be the best educators in socialistic lines. It may be said also that smallpox will purify one's system.

From a local point of view conditions are not encouraging. As a German friend remarked, "Efery silver cloud hav got er lining," but it is difficult to find the silver cloud.

There is no truer saying than "when negro slavery was destroyed wage slavery was instituted," etc., for reverting to the "good old times" 30 years ago any worthy negro here, provided with simply a letter of recommendation from his former owner or landlord, could borrow from a cotton factor \$150 to \$200 with which to make a crop, secured by his and his landlord's promise to deliver the crop of cotton for sale, when made. That was confidence based upon a bountiful and free circulation of money. With fair seasons the negro would make six bales of cotton, worth 25 cents per pound, or about \$750, which enabled him to pay a good price to the west for corn and meat and have enough left, after paying his account and interest, of from 15 to 20 per cent to buy a mule and wagon and a few acres of land.

A worthy negro of today must have in addition to the letter a waiver of rent, or landlord's guarantee, and must give a mortgage on at least a mule and wagon and crop, for an advance, which is now considered a safe risk on a one-horse crop of \$30. He pays 8 per cent interest on the loan, and if he makes six bales of cotton he gets 5 cents per pound, or about \$150 for his year's labor, out of which his expenses and accounts are to be

paid. If he fails, he must take his place among the wage slaves, white as well as black, and following the business he knows something of, he must be content with what he can be afforded, for farm labor \$4 to \$5 per month, instead of \$4 per day which Mr. B. finds it so easy to get. Overproduction of cotton will not explain this condition so long as the need of clothing in the world is so apparent. A dose or two of overproduction of money administered to the body politic in a solution of laws limiting individual ownership to \$100,000 would purge the nation of from 50 to 75 per cent of crime, insanity, misery, poverty, ignorance and avarice.

Why do the masses tolerate existing conditions? Because dear money produces poverty, and poverty makes them servile. The next step is slavery through expansion and imperialism under the guise of patriotism.

General economy would be worse than general extravagance under a competitive system, for, if, for instance, everybody should decide to do their own bricklaying and plastering, Mr. B. would have to devote his entire time to peddling "skeletons."

Next to Socialism, or perhaps the first long step toward it, would be for the masses to elect a candidate on a one-plank platform—the initiative and referendum. But there must be unity. "Combine or perish" must be the watchword.

C. T. SCHMIDT.

OBITUARY.

E. D. Shaw of Shaw, Lee county, Illinois, passed to the higher life from his home at 5 a. m., May 21st. Mr. Shaw was an earnest Spiritualist, a fine poet, whose songs and poems often appeared in the Spiritual papers, and were highly appreciated by their many readers; a patriot, whose service in the war of '61 was of the best his heart and arm could give. He was a good friend, and an honest man, a hater of shams and an ardent supporter of truth. Through his long illness he longed to be free to work with the good spirits for the righting of human wrongs, and now that his wish is granted to him, we feel that he will be an earnest and staunch defender of all that makes for progress and right. The following obituary notice from his cousin, Mrs. Hodges, tells briefly of his life and work. My own tribute to his memory is given in loving thought of his good works, and in blessings of peace for his wife and family.—Mary T. Longley, Washington, D. C.

TO THE LIFE BEYOND EGBERT D.
SHAW RECEIVES THE SUMMONS.

This morning, May 21, at 5 o'clock, the spirit of E. D. Shaw departed from its earthly form, and a gentle life closed.

Deceased was born in Bradford township, Aug. 6, 1841. He was the son of the late Mr. and Mrs. Sherman Shaw, among the earliest settlers of that township. He was a good student, first among the young of those days. When the war came in 1861 Egbert was among the first to offer his services to the government. Enlisting in Co. A, 13th Illinois Vol. Infantry, seeing much active service until 1863, when he was discharged. Soon after he engaged in the stock business with his father, afterward going to live on the farm at Shaw. He was one of the founders of Shaw, giving the Burlington company the site for the station. Always ready to lend a helping hand and donate money to all improvements to the town. During the past few years he has lived a retired life, his health being very poor. He was seriously ill for about five months. He went in the firm belief that he could do more good as a spiritual adviser than in earthly form, suffering as he did. He leaves a devoted wife and three small sons, besides many relatives and a host of friends, to mourn his loss. "I can not say—I will not say that he is dead. He is just away."

ELLEN S. HODGES.

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The best illustration of the doctrine of an eye for eye is when too egotists fall to talking about themselves.

Every human being, says Channing, is intended to have a character of its own, to be what no other is, to do what no other can do.

Our Christian mission to Cuba and Porto Rico sternly forbids cock fighting and other little pleasantries in those islands, but prize fighting in New York city goes merrily on.

If the life has not improved, Spiritualism no more than any other agency a man may assume, can benefit him. It is the life, not the profession, which counts before the bar of personal conscience. If Spiritualism has not spiritualized, humanized and made godlike the individual, it has failed. That person was not ready for it. The seed which was sown was sown on a rock.

SYMPATHY.

To appreciate another's worth there must something congenial to it arise within ourselves. It is not enough to say of such an one, "He is a grandly good man," or "She is a beautiful and virtuous woman," unless there is in us a responsive chord which vibrates to the qualities we see in them. Sympathy is the touch-stone of appreciation. We must be sympathetic, else we cannot truly know others. Ofttimes our opinions of people are erroneous, invariably so if we are not in sympathetic rapport with them. We form opinions which are rudely shattered. Per contra we grow to love those who at first glance created in us disquiet, if not distrust. The cultivation of cheerfulness is indispensable to sympathy. The morose man or woman is out of joint with the world; the suspicious person likewise. Such can not form an appreciative concept. Our prayer should be with Channing: "May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness."

With this as a basis, we can grow into sympathetic rapport with others and learn to know their worth, because we, too, are worthy.

Tyndal said: "Matter contains the potencies and possibilities of life." Crookes says: "Life contains the potencies and possibilities of matter."

THE LIGHT OF TRUTH.

NOTES AND COMMENTS.

We poor Spiritualists can draw some comfort from this:

Not since the dawn of Christianity has the world been promised a revelation of such momentous interest as is now offered by Professor James H. Hyslop of Columbia university, and his colleagues of Harvard and other universities, who assert that they are about to prove scientifically the immortality of the soul.

While it is difficult to conceive of a more welcome contribution from end-of-the-century science than the successful demonstration of life beyond the grave, yet the Journal approaches this suggestion with the utmost caution. The names of the scientists and their official standing in the scientific world are presented together with a verbatim transcript of the official records of their investigations.

Briefly stated, we are told that communication has been established with the spirit world; that messages from the dead have been repeatedly received; that life after death has been demonstrated.

A woman, Mrs. Leonora A. Piper of Boston, is the medium through whom these communications have come. To guard against fraud, this woman has been taken into the custody of the scientists, and watched day and night by the detectives of the Psychical Research society. The extraordinary phenomena with which the investigators have been confronted they are unable to explain except upon the theory that they are supernatural—that through Mrs. Piper living souls of those who have passed from this earth into eternity have returned and furnished convincing evidence of a future life.—New York Journal.

* * *

In one year I hope to be able to demonstrate to the world, by incontrovertible proof that there is another life beyond this. At present I must contend that there is not one iota of rational evidence of immortality outside the sphere and method of psychical research.

And when I speak of immortality I mean personal survival—that is, the continuance of consciousness beyond the life of the body.

I believe I am in possession of incontrovertible facts which demonstrate immortality.

I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with by all men of science. I am not now prepared to present my evidence, but within a year I hope to have completed my experiments and investigations, and to then be able to prove satisfactorily what has never been demonstrated—the immortality of the soul.—Prof. James H. Hyslop, in New York Journal, June 18.

Let's see, hasn't something been said about people stealing thunder? It is regrettable, at least, that Prof. Hyslop should say that he is about to demonstrate immortality. But then he is exuberant, and no wonder.

* * *

The Independent, in order to head off the interest aroused by Prof. Hyslop's disclosures, has hired W. B. Phillips to write "The Origin of Spiritualism" at so much per thousand words. Mr. Phillips says he knows all about it, knew the Fox girls, and they "being dead, there is no reason why their deceptions should not be made public by one who knew them and their practices." He then proceeds to slander the dead.

* * *

If Mrs. Piper's level head becomes

turned by these bombastic "scientific fakers" who say that all other persons assuming to be mediums are mere vulgar tricksters, we shall not wonder, although we believe her to be a sensible woman. In her case the old adage, "Heaven save me from my friends," would be apropos.

* * *

Wonder if Professor Oliver J. Lodge of England, to whom Mrs. Piper once sat, ever uttered this. He is so quoted:

Though Mrs. Piper in her conscious and normal state leaves on all observers the impression of thorough uprightness, candor and honesty, this only gives evidence that the sitters are dealing with an honest subject and a genuine trance. It by no means follows that the trance personality is as honest as the waking one. Indeed, all analogy would be against the assumption.

Some citations would be interesting. If the subject is honest and the trance genuine, perhaps the analogy of a dishonest trance personality could be traced to the sitter.

Captain W. K. Brice, second son of the late Senator Brice, is evidently destined to fill a great career in China. He has recently returned from the land of the Celestials, where he investigated the big Chinese railroad scheme of his father. At the time of his transition Senator Brice was directing the preliminaries of a railroad 900 miles long, connecting Hankow and Canton. Captain Brice was at Hongkong with a party of surveyors when war broke out. He volunteered and was assigned to duty on General Merritt's staff, with whom he returned home. The report Captain Brice made to the railroad syndicate appears to have been of a flattering nature, for he has determined to go back to China and remain there permanently, assisting in the construction of the big railway. The capital is furnished by a wealthy syndicate, including representatives of the Goulds, Morgans, Vanderbilts and some of the big trust concerns. Young Brice is a graduate of Harvard.

There is nothing more potent and nothing more melancholy than that a man will make money out of his fellow-man—literally out of his blood and bones—if he can. There is no measure of cruelty, no depth of wickedness, no degree of meanness, that men will not come to practice for the sake of getting money—I hope at first with scruples and reluctance, but at last without sensation or delicacy. There is nothing base, treacherous and heartless that men will not do for money.—Henry Ward Beecher on Sweat Shops.

Shakespeare truly says: "Dainty bits make rich the ribs, but bankrupt quite the wits." Fat paunches make lean pates. "How can one be expected to study or work well who eats a breakfast in warm weather consisting of ham and eggs, white bread and buckwheat cakes. He complains of a tired feeling and biliousness and is dosed for malaria, when all he needs is a mild cathartic, change of diet, and perhaps some pronounced exercise, such as a half cord of wood to saw."

Dr. Louis Schlessinger is located at Chattanooga, Tenn., Miller building. This grand old patriarch has given a great impetus to psychism and spiritual progress in the south during the past year. It is expected that ere another summer he will give Dr. Richard Hodgson the opportunities he extended to that gentleman's representative at Mobile, Ala., (for scientific purposes), an extended report of which has been placed in Dr. Hodgson's possession. We shall present a portrait of Dr. Schlessinger next week.

Three of the leading New York papers, the Journal, World and Herald, devoted considerable of the "yellow" to Spiritualism and matters psychical in their issues of Sunday, June 18. It all came about through the furor created in snobdom concerning some statements made by Professor Hyslop regarding his conviction of spirit return. Advertisements of this kind may be considered dubious, at best, as the newspapers are utterly unconscionable. The first thing we know they will give whole pages of their "yellow" to some "exposure," and show the whole thing to be a fraud and delusion.

The Russian sect of Douleobors having decided, on the advice of Count Tolstoi, to emigrate to America, the Canadian government has offered them a big tract of land in the northwest for their settlement.

THE LIGHT OF TRUTH.

IRA MOORE COURLIS.

The subject of this sketch is a rising young worker in the field of Spiritual and ethical development. For several years reports of his meritorious labors as a lecturer and medium have been abroad in the land and always accompanied with expressions of deep appreciation. Mr. Courlis is a native of Brooklyn, N. Y., and is entering upon his third year as speaker and medium of the Church of the Fraternity of Divine Communion of Brooklyn.

From both parents he inherited strong religious tendencies, his mother's family for two generations back having been devout Quakers. His grandfather, John M. Moore, was for 20 years Judge of Sussex county, New Jersey.

In 1881 Mr. Courlis was graduated from the High School at Grand Rapids, Mich. Later on he entered Commercial life in Chicago, remaining there until 1894, when he was confined for many months with a violent attack of typhoid fever. During the year which elapsed before Mr. Courlis regained his health, his mediumistic powers were developed.

His public work is done in a semi-trance state. He is both clairvoyant and clairaudient; many beautiful essays and poems have been automatically written through his hand, and his success as a healer has been marked.

CAMP MEETING AGENTS WANTED.

We want a live representative and agent at every camp meeting this summer. None but the right parties need apply, and unless we know them personally, proper and responsible references must accompany the application. A wide-awake agent can earn good pay. We want hustlers for the Light of Truth. For full information address at once Light of Truth Publishing Co., Columbus, O.

There is an impression among some of the readers of this journal that the portraits given from week to week, especially the frontispieces and reading matter accompanying them, are advertisements and are paid for as such.

It ought not to be incumbent upon the publishers to enter a disclaimer on this point. It ought to be seen by all fairminded readers that no such prostitution of the editorial or other columns of this paper would be tolerated. However, for the information of those who do not perceive this we state that these pictures and these sketches are a free will offering, and never cost the recipients of the favor a penny. On the contrary, this company has paid for photographs in some instances in order to obtain the desired half-tone or other style of portrait.

This paper is not addicted to the brag and bluster habit, which accounts for misapprehensions of this nature. Hundreds of dollars are thus spent, however, and the readers, as well as the friends whose portraits are given, are the beneficiaries.

A bill has been introduced in the English parliament making incineration of dead bodies compulsory in the large cities and towns. The Light of Truth on behalf of thousands of people in this country suggests that a similar proceeding be begun here. Cremation is the only sanitary and scientific means of disposing of the dead.

Occasionally subscribers fail to receive their papers owing to one cause and another. If such will drop us a card promptly, stating the fact, an extra copy will be gladly furnished.

POINTS.

Charity is fraternal justice.

Reformers rarely win. They set the pace.

Cities are the hospitals, not the homes, of the human race.—H. A. Kendall.

The two most faithful followers of precedent in this world are sheep and courts.—Non. Con.

We have been revealing the naked truth again, and Anthony Comstock is reported en route to Columbus.

Nothing cruel is useful or expedient.—Cicero. Respectfully referred to the vaccinationists and vivisectionists.

When you finish perusing this issue of Light of Truth ask yourself, "What am I doing to aid the movement it represents?"

Squiff—"The cycle is superseding the horse everywhere." Biff—"Yes; I found a piece of pneumatic tire in my sausage this morning."—Tid-Bits.

Don't worry about the truth. It will take care of itself. In fact, don't worry about anything. The weak man worries. Once self-centered, all things revolve about you.

An eminent Englishman once said that it takes Londoners fully forty years to inaugurate a reform after it has been decided to be desirable. On this basis of calculation London will have Sunday newspapers some time in 1940 probably.

"Clearing the way for Christ" is what a meek and lowly follower of the Nazarene, Rev. Wayland Hoyt, calls the butchery of the Filipinos. The sentiment is duly echoed by scores of parsons who preach "Peace on earth, goodwill to man."

Spiritualism has not come simply to reveal the future world, but far more to uplift humanity in this world. The hells it tries to save us from are all around us and within us. The heaven it purposed to secure for all is in this world, and in our own humanized and harmonized souls.—Dean Clarke.

Just as she had predicted at the time of the death of her husband, Mrs. Mary Ann Aspey, aged 63 years, and an old resident of St. Joseph, Mo., died one month, almost to the hour, after he breathed his last. When Mr. Aspey died his widow stated to her relatives and friends that she would follow him to the grave in just one month.

The first issue of the Occult Review of Reviews, published by Dr. Robert Sheerin, 178 Summit street, Cleveland, O., is at hand. This is a new venture of Dr. Sheerin, who has already established The Sugester and Thinker, devoted to suggestive therapeutics and allied topics. The Occult Review of Reviews is a monthly digest of current psychic science. It is designed as an arena for all manner of thought touching the cause of the soul, and is bound to fill an important place in current literature.

The Christian Advocate proposes a blacklist for soiled parsons, or a sort of "moral clearing-house for the churches." It frankly declares that ministerial crime is rapidly increasing, and suggests as a remedy that each denomination have a general secretary to whom shall be reported every act of expulsion from pulpits of that denomination, and that this information be regularly exchanged among the churches, and in this manner "weed the rascals out."

Rev. J. O. M. Hewitt of Chicago has delivered a series of scholarly and interesting lectures on First Spiritualist Church society during the past month. Mr. Hewitt is a

Unitarian clergyman—plus a very acceptable Spiritualist teacher; a man of broad and comprehensive understanding and a most excellent gentleman. His discourses have been listened to with marked interest, and we are not surprised to learn that a movement is on foot to secure him as the permanent speaker of the church—at least for the coming year.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

GODDESS OF LIBERTY, LISTEN!

By Ella Wheeler Wilcox

Goddess of Liberty, listen!
Listen, I say, and look
To the sounds and sights of sorrow
This side of Sandy Hook!
Your eye is searching the distance,
You are holding your torch too high
To see the slaves that are fettered,
Though close at your feet they lie;
And the cry of the suffering stranger
Has reached your ear and your breast,
But do you not heed the wail that comes
From the haunts of your own oppressed.

Goddess of Liberty, follow,
Follow me where I lead;
Come down into the sweatshop
And look on the work of greed!
Look on the faces of children,
Old before they were born!
Look on the haggard women
Of all sex graces shorn!
Look on the men, God help us!
If this is what it means
To be men in the land of freedom
And live like mere machines!

Goddess of Liberty, answer!
How can the slaves of Spain
Find freedom under your banner,
While your own still wear the chain?
Loud is the screech of your eagle,
And boastful the voice of your drums,
But they do not silence the wail of despair
That rises out of your slums.
What will you do with your conquests,
And how shall the hosts be fed,
While your streets are filled with desperate
throns,
Crying for work and bread?

* * * * *
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* That the Light of Truth for *
* 1899 and The Coming Age, *
* offered together for two *
* dollars, is the greatest com- *
* bination of the day. *
* YOU WANT THEM. *
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The Story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.

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Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER IX.—(Continued.)

"What reasons have you for believing this is true, Dot?"

"By noting closely thoughts, sensations and incentives to action, and then tracing them to the cause. When you sense a person's mental or unseen (ordinarily) world, through psychometry, and note the effect upon yourself, or others, then study the effect of handling some article with which he has been brought in contact, then note the effect of staying a short time in a room much occupied by him, you will be forced to conclude there is an invisible agent similarly active in all of these connections, that is peculiar to this person; and you will perceive a great difference in individuals, and in instances the conduct will manifest the same states. I believe all persons, to some extent, feel these conditions, but fail to comprehend because they try to ignore them, instead of studying and experimenting scientifically to understand them."

"Some times I am more en rapport with physical states, and at other times with the mental. If the latter, then only the person will be conscious of the accuracy of the reading, when in the physical, the associates can determine to some extent. To illustrate a mental state: I examined a geranium leaf, grown in the sitting room of an acquaintance, and was puzzled and amused until a friend suggested the solution, and I have often noticed the same since. I saw the sitting room and readily recognized the furnishings, but everything was so enlarged. The plants in the window looked like small trees and all else was magnified as much, and I had a feeling of elevation, not of character superiority, but that of wealth and social position, enabled me to look down on things around. The friend said: 'You have seen their surroundings on the mental plane. You know exaggeration, and big I, characterize the family!' which was true."

"Undoubtedly you are right, but do you favor a public dedication?"

"No; have only the members of the society present. Ralph can instruct them here in regard to the proper state in which to attend the hallowing and thought-furnishing services."

"Topsy-turvy is adjusted, and on a base in this respect; I admit, yet I am not sanguine of such results in respect to blessing of food, so, Dot, I will wait with patience while you attempt to make the philosophical base apparent in that connection."

"When I eat I do so to supply the needs of my sphere—body, aura and ego—and recognizing always that the body and aura are merely agents through which the ego expresses, hence it should direct the proceedings. By carefully observing results I ascertain the needs and supply them with food, choosing kind, quantity and manner of preparation, when convenient; otherwise, I will adapt myself to what I have, and compel a relish of it, which is always necessary for best results. I will not be driven into excesses, or lose the power of wise direction through a recognition of the God power within and without; that must also manifest in the manner of eating. If circumstances permit me to connect with wisdom centers through music, artistic adornments or the fur-

nishings of the dining room and table, and well chosen and ennobling conversation, it is the externalization of a feature of my comprehension of an earth-heaven, and through the law of suggestion will assist me, and all assembled, perhaps unconsciously, to attune to, and express characteristic of such states. But if circumstances compel an absence of these, then I draw upon the inner consciousness and externalize just such surroundings as I desire, in thought, and thus induce vibrations to the same centers, and satisfaction follows. When I decide that my sphere needs food, I eat, whether appetite at first sanctions it or not. It soon will, if I will it; and if circumstances cause one, or even several, omitted meals, I permit no feeling of hunger. I have proved this in practice, and so has Grace, and recommend it as a very desirable state to attain. If the God-thought suggests to us health, harmony, beauty and all that is ennobling, then if we concentrate the mind upon it while eating we adjust the life parts—food eaten—to the vibrations of such thoughts, and characteristic results follow; so by connecting with Infinite Love, of which I am a part, in this way, you see, through the law of vibrations, I bless the food to my own use, and by my influence, to some extent assist all assembled in the same way. Those who ask blessings in the old church way influence all attentive persons at the table to connect with their God-thought—a center in advance of themselves—and as the continual dripping of water will in time make a visible impression upon the hardest rock, then one drop has some effect, though not apparent; so a thought held in the mind only an instant, has an effect, and prepares by that much for the state, when it can be recalled and become an abiding presence and power, or can wisely be kept out altogether. Reformers and educators should remember this and have an expansive patience. In the old form they asked God to take charge of them, especially their digestive apparatuses, and when unstinted with food and good appetites—the latter defined, perhaps, by that in their God-center that once demanded animal offerings—concluded He was pleased with their oblations, and after feasting themselves often into bondage to the appetite forces, they concluded old Beelzebub was interfering in their affairs. We do not begin to realize what an educator that personage has been to humanity! Note the sex, please! So you see they, too, were children at school, repeating the a b c without comprehending the purpose, while I more clearly understand the purpose of the lessons and the methods of application, and you, Mr. Rate, do not know how much I am indebted to their practices, aye, beliefs, for my present improved state. But after all, as in mental healing, it is a method to attune the sphere body, aura and ego to positive or wisdom states through suggestion. Have I made it clear to you, gentlemen?"

"Yes, and so far as I am concerned I pronounce it not only a rational proceeding, but one of vital importance. What say you, Rate?"

"Ditto! in capitals. But it seems to me, according to Dot's teachings, that this is, after all, but a state of one life

being hypnotized—shall I say?—by another, and that not always through intention or volition; for inanimate things can influence us into conditions."

"Only as we become attentive to them, and hold them in mind as suggestions of a state, or states. We see all around us, on the material plane, one life trying to protect itself and hinder the destruction of the body by its forceful fellows; and even R. Leyton, D. D., and Deacon Ratiocinate, have chased poor little Bob Whites through the grass for the pleasure of driving the soul out of the trembling bodies, that they might tickle their palates and gorge their stomachs with them afterward. It is serve my purpose on the physical plane through force, and the same on the thought plane through the instrumentality of will power, manifest in some degree of hypnotism, and discussions are one form of the same."

(To Be Continued.)

THE UNSEEN UNIVERSE.

According to the view of many what is visible only is the real; the more tangible to touch or cognizable by the other senses, the more real it is to popular comprehension. Upon this conception is based the belief in materialism, not that philosophical materialism which is confined to thinkers, but the popular materialism which conceives of nothing except that which is visible to the eye or is revealed through some of the senses. But it is a fact of science, not less than of philosophy, that the permanent is the invisible, the intangible, the uncognizable.

What is seen is that which symbolically represents to the human mind the unseen. This is the conception of every great philosophical thinker who has given his thought to the world on this subject. Whether he holds with Berkeley that ultimate being is a divine personality, spiritual in its nature, or with Kant and Spencer that it is unrepresentable and unpicturable in thought and indescribable by any terms which apply to the relative world, still the teaching is that the ultimate power is that which lies behind, so to speak, all objects of sense, that of which phenomena are but the appearances to the mind of man, that which is the cause and basis of everything that exists, from the feather that is moved by the wind to the majestic planet which marches through the fields of space. Is it not, therefore, presumption on the part of any one who claims to be a thinker to maintain that the real is only that which is revealed to the senses by the impression which it makes upon them? The fact is there is a universe, so to speak, of which the visible universe is only such a representation as is possible to the finite and sense-imprisoned mind of man. With more senses than we possess, or with senses more acute and capable of more comprehensive cognitions, glories in the natural world might be witnessed which have never dawned upon the mind of any human being in the flesh. It would seem, as somebody has observed, that our senses instead of enabling us to know all things, serve to restrict us from knowing all but a few things. This being true the implication is not in favor of the conception that the mind of man comprehends or even apprehends most of the universe that is real, but that it has caught only a few glimpses of the universe and they are such only as sense limitations have permitted him to obtain. This view is altogether on a priori grounds in favor of the spiritual conception of the universe.

It is not possible that mere colloca-

tions of matter could have given rise to the intelligence and comprehension of the philosopher. Qualities of mind must have a deeper basis than that which is afforded by the fleeting phenomena of material combinations. It is the spirit that forms the combinations and controls the body. It is the spirit that thinks and acts, that experiences pleasure and pain, that feels responsibility, that performs deeds of virtue. The body is but a system of organs through which man acts in contact with the material world. To say that the body gives rise to the intelligence is to affirm an absurdity than which there is none greater in the whole theological system, with its doctrine of incarnation, resurrection, etc.

What materialism has to do in order to maintain itself is not merely to propound difficult questions to those who hold to the spiritual conceptions of things, but to show at least a plausible evidence and argument in favor of its own prime assumption. All great thinkers, however much they may have been at times influenced with materialistic conceptions, have sooner or later grown out of them and come to adopt some psychical view of nature. If they declined to use any of the accepted terminologies to express their ideas, they have at least recognized behind the world of phenomena the noumenal world, the real world of being, capable of evolving this material universe and sustaining by unerring law the whole fabric of nature.

B. F. UNDERWOOD.

HOW CAN YOU?

How can you sit in silken robes,
And loll in cushioned pews—
How dare you praise the lowly Christ
And fling your hate at Jews?
How can you in your utmost heart
Believe in God, who is Just,
How can you expect to see His face
And give yourself to lust?

How can you drive your horses fine,
And see your brother walk?
How can you at your table dine
And only hunger mock—
How can you see your brother starve,
How can you see him hunger?
How can you take what belongs to him
And be happy any longer?

O cast this day your pride aside
And throw away your creed;
O dine upon a plainer food
And let your brother feed;
O cast aside your silken robes
And look about the slums—
And see from whom you wrench the
price—
From what source your luxury comes.

'Tis certainly not from a scarcity
Of food and raiment needed—
It could not be, it seems to me
If Christ's law had been heeded.
"Love one another, do unto them
As ye would they'd do unto you,"
Has become a thing that's obsolete
For: Do others or they'll do you.

O men of wealth, who by your stealth
Have broken this sacred law,
Give back to those whom you have
robbed
Who sleep on beds of straw.
While you in feathers seek repose
And dream of fabulous wealth—
Your victim in his hovel pleads
For a share in the commonwealth.

How can you be happy, pray,
And see those all about,
Who, in their rags and hungry mouths
For weeping Justice shout?
How can you who thus prevent
Justice ever being done,
Hear these hungry souls lament,
Give praise to the Crucified One?

—J. Leonard Kramer.

* THE VERDICT IS
* That the Light of Truth for *
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* offered together for two *
* dollars, is the greatest com- *
* bination of the day. *
* YOU WANT THEM. *

INFALLIBLE PROOFS OF SPIRIT RETURN—ACTS 1:3.

(Continued from Page 3.)

fort human hearts in the sorrows of life. The old theology hangs like a pall of gloom over sorrowing hearts of humanity.

7. We want a religion of faith, not infidelity. Today the greatest infidels are not the scientists and so-called sceptics, but the narrow ecclesiastics who receive by tradition the miracles of former days and deny the miracles supported by incontrovertible testimony today.

WHO IS THE INFIDEL?

Who is the infidel? 'Tis he
Who dreams man's thoughts should not be
free;

Who'd veil Truth's faintest ray of light
From breaking on the human sight.
'Tis he who purposes to bind
The slightest fetter on the mind:

Who fears lest wreck and wrong be
wrought

To leave man loose with his own thought;
Who, in that clash of brain with brain,
Is fearful lest the Truth be slain,
That wrong may win and right may flee—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who puts a bond on what may be;
Who fears time's upward slope shall end
On the far summit—and descend;
Who trembles lest the long-borne light
Far seen, shall lose itself in night.
Who doubts that life shall rise from death
When the old order perisheth;
That all God's spaces may be cross't
And not a single soul be lost—
Who doubts all this, whoe'er he be,
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who from his soul's own light would flee;
Who drowns with creeds of noise and din
The still, small voice that speaks within;
'Tis he whose jangled soul has leaned
To that bad lesson of the fiend.
That worlds roll on in lawless dance
Now hither, through the gulfs of chance;
And that some feet may never press
A pathway through the wilderness
From midnight to the morn to be—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who sees no beauty in a tree;
From whom no world-deep music hides
In the wild anthems of the tides;
From whom no glad bird carol thrills
From off the million-throated hills;
Who sees no order in the high
Processions of the star-sown sky;
Who never feels his heart beguiled
By the glad prattle of a child;
Who has no dream of things to be—
This is the infidel. 'Tis he.

THE MEAT OF THE NUT.

Brother Jamieson is a gentleman and a scholar and a good judge of wit, far better than he is of witnesses; a better judge of coarse than fine "materialism." It does seem a pity that the laws of nature could not be strained a little to accommodate him, as they were for Joshua of old or Saul the persecutor, but it is likely that he and all the rest of us will have to realize that the five physical senses are not competent to fully comprehend and interpret spirituality as well as the corresponding five psychic senses are.

As Cora Richmond's guides have well shown us, unless the psychic senses are somewhat developed in him, he will not, can not be a spiritual scholar. This is the whole kernel of the nut, and brother Jamieson and brother Ingersoll—though they are fine fellows and good scholars in outward things—will have to find the meat of that nut through the psychic senses, either here or hereafter. I am not assuming when I say that I know by experience that spirituality is a growth to be attained by labor and obedience to the divine law of nature; and that chronic doubting is the antithesis of that growth, and if petted into a habit will shut the door between the physical and spiritual consciousness by atrophy of that part of the brain which takes cognizance of spirit.

J. MARION GALE.

THE SPIRITUAL BIRTH.

To the Editor: I arise to respond to the query contained in the last five lines of second article, page 13, of Light of Truth, June 10th, 1899. "A Vision" is the head line. In my experience I did not note the balloon and string attachment, but there were other matters worthy of note in this connection. Anybody acquainted with spirit transportation needs no explanation, and explanation is of little value to those in need of evidence; to such I must say: Dig your own gold by practical means instead of expecting words to do more than direct intelligently, also impart intelligence. In my case I was present some time before the birth was in order; meanwhile I wondered about the building of several rooms and at least two stories. Several persons were there who appeared to be on the same curious mission; my movements were similar to those of mortals but the movement of others (spirits) were different, for though they at times moved about as I, at other times they floated in air about as a fish does in its natural home—water—at times slowly moving up or down, but necessity caused them to move swiftly, like unto lightning.

I have often noticed, as I scanned a meadow on a calm, sultry day, moisture slowly and dancingly escaping; the spirits I saw on that occasion were made up of like material, but an outline enabled me to distinguish male and female. Transfer of thought is the language of spirits as soon as they learn it.

Birth time came; I was placed at the head on the right of the victim; skilled physicians below on same side; trained nurses were arranged on opposite side and birth is in order.

Steam-like the spirit emerges from the head and chest to about the region of the heart; the steam-like material having emerged about a foot it begins to recover human form; my left hand supports the head at back of neck; meanwhile physicians and nurses sever magnetic attachments that hold the organism together in mortal life; at completion of birth the spirit is properly clad and delivered in comatose state to care of six friends outside, who provide further attention, and I am transported back to my sanctum much exhausted, but the experience was worth the outlay. I've had many spirit realm experiences, some of them several hundred miles and up to a thousand—from Denver, Colo., to Pittsburg, Pa., about seven years ago—and concerning which parties interested wondered how I could know before receiving their message and because I sent message immediately by mail.

I am strongly impressed that many of your subscribers would read this article with much interest.

DR. C. B. BURNISH, V. D., V. M.
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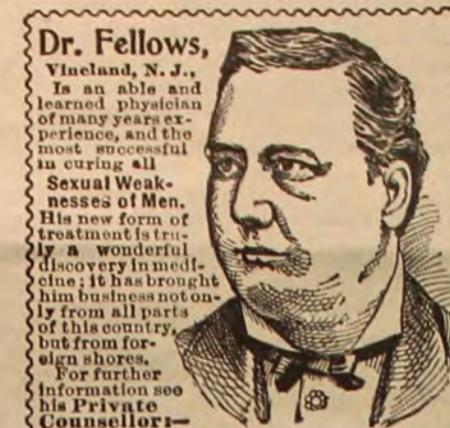
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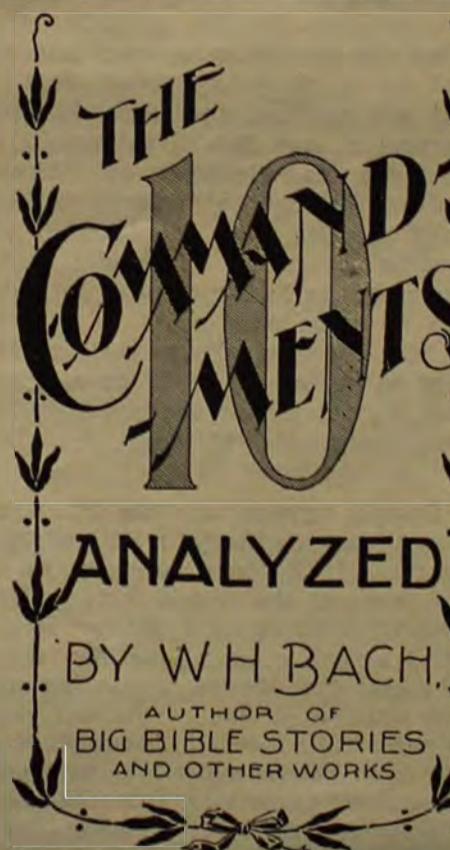
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THE LIGHT OF TRUTH.

CORRESPONDENCE THE FIELD AT A GLANCE

Mrs. J. W. Kenyon is serving the society at Manchester, N. H.

The address of Mrs. Helen Brigham during the summer months will be Elm Grove, Mass.

June 18th one hundred and twenty-five families were located at the old Lake Pleasant camp.

Lake Pleasant campers will have a good time July 4th. Program covers all the time from 6 a. m. to midnight.

J. Clegg Wright and Prof. Wm. Lockwood are both to deliver courses of lectures at Lake Pleasant this year.

It is said that Island Lake is the only camp that admits the private medium to the ground the same as the speakers, free.

Mrs. M. H. Cowan has again been selected by an official board at Cassadaga Lake to be librarian of that institution for the coming year.

The thirty-third annual camp meeting of the Cape Cod Spiritualists will be held at Ocean Grove, Harwichport, commencing July 16 and closing July 30, 1899.

C. M. and Josie K. Folsom desire engagements with societies in Ohio and Indiana for the season of 1899-1900, as speaker and message mediums. Address 1134 Robberson avenue, Springfield, Mo.

The Campbell Brothers, Bangs Sisters, C. E. Winans, P. L. O. A. Keeler, Mrs. Maggie Waite, Miss Maggie Gaule, F. Corden White, Dr. Freedman are among the mediums at Cassadaga Lake, this season.

After a successful engagement of three months in Marietta, O., Mrs. E. J. Demorest of Pittsburg, Pa., is now at work in Lynn, Mass. She can be addressed for engagements at 99 Willow street, Lynn, Mass.

Some of the best talent in the country have signified their intention to be at Island Lake Camp, Mich., during July and August, such as F. N. Foster, Mrs. Augustus Ferris, "Farmer" Riley, Will Cole, Mrs. Penna.

The First Progressive Spiritual society of Watertown, N. Y., have elected the following officers: Trustees, Mr. John MacGregor, Mr. E. L. Jasmine, Mr. F. M. Fitch, Mrs. Ida Baldwin, Mrs. K. N. Martin, Mrs. D. G. White and Mr. D. G. White; D. G. White, president; Mrs. Ida Baldwin, vice president; F. M. Fitch, secretary; E. L. Jasmine, treasurer.

J. Milton Young delivered an able and scholarly address, subject "The Riddle of the Sphinx," at Lake Pleasant, June 18th. Concert by Germania band in afternoon. Evening at 7:30 about one hundred people attended meeting at hotel. Speeches were made by Landlord Harvey, Miss Jennie Rhind, Russell Bickford, J. M. Young, service of song led by George Cleveland.

Last Sunday evening the Englewood (Ill.) Spiritual society, 528 West 63rd street, enjoyed a lecture by Mrs. Lora Holton, on "Life: Is It Worth the Living?" The society is in a very prosperous condition, and despite the warm weather and tempting parks, the seats are filled at each service. Messages were given by Mrs. O. M. Allingham which were well received. Seats free to all services, and all are welcome.—Olive M. Allingham, Sec.

The Rev. J. O. M. Hewitt returned to his home in Chicago, Ills., on Monday, June 26, having served the First Spiritualist church of Columbus for the month of June most acceptably. His

lectures were of a very high character, and were greatly appreciated by the society. There is a unanimous feeling on the part of the society to try to secure his services for the coming year. The only obstacle seems to be the raising of sufficient salary to command the services of so scholarly and able a leader, but the society hopes to overcome even this obstacle.

The ladies of the Society of Spiritual Science of Atlanta, Ga., organized themselves into a club some four months ago. This organization is known as the Harmonial club, and is an auxiliary of the Society of Spiritual Science. Some subject is assigned for discussion at each weekly meeting. We have discussed "The Philippines," "Equal Suffrage," "The Race Question," "The Peace Congress," and many other questions of the day. We have given several sociables for the Society of Spiritual Science, which have been greatly enjoyed.—Daisy A. Dickinson, Sec.; Mrs. Lois F. Prior, Pres.

On Sunday evening, June 11th, the People's Spiritual church of Louisville closed for two months. The regular pastor is George Heinsohn. Bro. Heinsohn's closing remarks were very impressive and made the very large audience present feel very sorry that he would not be with us for two months. He was followed by Mrs. Mary Mann, one of our local mediums. She gave 10 messages which were very fine, giving as high as six full names in one message. It was her first time before the public. Bro. Heinsohn will spend his vacation among the lakes and at the seashore. He will be accompanied by his charming wife.—F. G. Lentsch.

W. C. Hodge of Chicago has been with the Marshalltown, Ia., society during the present month, and we are more than pleased with the success of our Sunday Temple services. Our camp will be open to campers Aug. 27, and for active work Sunday, Sept. 3, and will continue until Sept. 18. Mrs. Carpenter and Mrs. Weatherford of Michigan, Max Hoffman of Chicago and several other enthusiastic workers have signified their intention of attending our camp. We expect to fill our programs by the third of July and any mediums who expect to be with us will find it greatly to their advantage to correspond with us at once, that they may have the benefit of the assignment.—Mabel Dewey, Sec., Box 470, Marshalltown, Ia.

Donald Padman, of the St. Louis Post-Dispatch editorial staff, and Mrs. Florence L. Robison were married at the home of the bride's mother, Mrs. Fitzgibbon-Clark, 2903 Morgan street, at 8 o'clock p. m., June 12. About 30 guests were invited, numbering only the relatives of the couple and close friends. The ceremony took place in the front parlor, which was decorated in smilax, carnations and roses, and was performed by Rev. W. F. Peck, pastor of the First Church of Spiritual Unity, in which the bride has been prominent. The couple were attended by Miss Eugenia Weber and Mr. William H. Robinson. A wedding dinner was served, the dining room and table being decorated in the same manner as the parlor. The guests were given souvenir packages of wedding cake, wrapped in white tissue paper, tied with pink ribbon, which also fastened a carnation to the package. Mr. and Mrs. Padman will reside at 2903 Morgan street for the present.

Mrs. A. E. Kibby writes from Farmer City, Ill.: My time is given to missionary work, and I feel that I have had good success. Many have been convinced through my mediumship. The past winter I stayed at home (Cincinnati), held meetings twice

every Sabbath and twice during the week in my parlor. Had good attendance during the week. We had some remarkable manifestations etherialized forms and independent slate writing, without any psychical medium present. We were sitting for development. One lady who is a member of the Baptist church received independent writing on her slate and she has had materialization in her own home. So I feel that a good work has been done and I thank our spirit friends for all of these loving messages. Spiritualism is growing stronger every day. I am in Illinois again, this being the tenth year of my coming to this place. There is quite a number of Spiritualists here and many investigators.

RICHMOND (IND.) ITEMS.

Editor Light of Truth: There is in session here a big mass convention of Spiritualists, and delegates from all parts of the country. This is not an N. S. A. and has nothing to do with it. At the Masonic Temple are held all meetings. Frank T. Ripley was engaged to lecture and give tests for Thursday evening, the 15th, also at the closing meeting Sunday evening, June 18th. Mr. Ripley's lecture was fine. His tests were marvelous. The hall was packed to the doors. Next Sunday, the 18th, will be a big day here. Mr. Ripley said in the meeting that all should take the Light of Truth, as it was the paper that would be and is a friend to all true mediums, and that the Light of Truth would do justice to all honest mediums at all times.

Never in the days of the past has Spiritualism in this city had such a following. The daily papers give honest reports and are very liberal. It is understood that a national and state charter will be applied for as soon as possible. The many mediums here all speak a good word for the Light of Truth. Many donations of money are coming from all parts of the United States and the Medium's Protective association is now the real thing, and I am glad that honest mediums are protected and can feel that they are not obliged or compelled to join this or any other association in order to get clergy rates. A petition of many Spiritualists and mediums is being circulated for presenting to the railroad commissioners.

Everything here is very harmonious, and one would think that it was a church convention to look at the crowds.

FRANK TALTON.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage etc., to me, Mrs. A. M. FRITZ, Second & Locust Sts., St. Louis, Mo.

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No mere notice or review such as must be circumscribed to the limits of our space can do justice to this rare work. Dr. Dutton is the founder and dean of the American Health university and Dutton Medical college of Chicago; professor of natural and spiritual science; author of Dutton's illustrated anatomy, consumption and rheumatism, key to medicine, medical notes, etc., and this work of 640 pages is the boiling down of a life's experience. In the issue of May 6 the Light of Truth gave a notice of the book then forthcoming.

Cultivation of Personal Magnetism: a Treatise on Human Culture. By Prof. Leroy Berrier, anthropologist and author. Founder of the American Institute of Human Culture, Minneapolis, Minn. Price, \$1; postage 5 cents.

Seldom do we find in the vast mass of effusions on physical and mental culture anything worth tying to, but in this little work of Mr. Berrier's there is a fund of practical information and teaching stored away. The author is emphatic in the necessity for and proper uses of physical culture. He shows us how the impersonal something which we call magnetism is developed and how it can be conserved, also the sources and evils of its waste. The waste of this all-powerful force forms the burden of the message given in this book.

The treatise is marked off under appropriate heads such as "The Primal Law of Life," "Personal Magnetism," "Pleasure and Pain," "Magnetic Control," "Life Sustaining Systems," "Temperaments," exercises in physical culture and development, which are of vital importance, exhaustively treated. We have rarely seen a set of rules more to the point. There are fifty of these rules, including chest culture, respiration, respiratory gymnastics, muscular and respiratory exercises, nervo-muscular culture, prevention of magnetic leakage, control of nerves, eye gymnastics, etc. It is in the exercise of these rules that the secret of the author's system of magnetic cultivation is to be found.

A chapter is given to magnetic influence through suggestion and hypnotism which is highly valuable. This work will be a boon to the weak, nervous and worried man or woman. The teaching is splendid and shows a mind imbued thoroughly with the highest and best motives. The book can be obtained through this company or direct from the author, 322 13th Ave. S. E., Minneapolis, Minn.

Cellular Cosmogony: The Earth a Concave Sphere. One volume in two parts. Part I.—Universology of Koreshanity, by Koresh, the Founder. Part II.—The New Geodesy, by Prof. U. G. Morrow. The Guiding Star Pub. Co., 6308 Wentworth avenue, Chicago; price 25 cents.

The object of this book is to prove the Copernican system as well as the whole cosmology of the universe to be wrong, and that we are living in a hollow sphere. In short, convexity must give way to concavity. What we see we don't see and what we know is

just what we don't know. And it is all proved as slick as the proposition that a string has two ends to it.

The cellular cosmogony, or the earth a concave sphere, is a book of scientific conclusions. It represents the views of Dr. Cyrus R. Teed, who publishes The Flaming Sword. Dr. Teed is otherwise known as "Koresh." He is the founder of Koreshanity and he claims that he has been 27 years promulgating his system. It is quite within the bounds of probability that he will meet with some opposition for a few years to come. People hate to be disturbed, and when philosophy shows that a man is really on his head when he knows he is on his feet, there is liable to be some fault-finding. But this need not deter Koresh.

The book is a beautiful one, containing 200 pages, illustrated by numerous photographs, scientific diagrams, and three double-page plates; bound in attractive Syrian covers.

NEW YORK SCHOOL OF PSYCHIC PHILOSOPHY.

Notwithstanding the exceedingly warm weather, a goodly number of Spiritualists was present at Mrs. M. E. Williams' parlors on Wednesday evening to listen to the exposition of their faith as made by several of the most advanced members of the School of Psychic Philosophy. Prominent among the speakers were John Franklin Clarke, Judge John L. Murphy, Wilson MacDonald, the Rev. Mr. J. C. Scott, a new member of the school; President M. E. Williams and Mrs. M. E. Wallace, the inspirational speaker.

Mr. Clarke, who is a deep thinker, entertained his audience with a discourse on the philosophy and metaphysical aspect of Spiritualism, contending that while phenomenon is unquestionably desirable, it would be well for Spiritualists to make an effort to build a superstructure on the basis of phenomena that would give full play to the intellectual faculties of the race, and by this means develop a something akin to the creeds of the world without any of their rigidity or willful misrepresentation of the automatic action of the laws of nature.

"If we are to advance and overtake the established religions of the world," said he, "we must not rest satisfied with the certainty that life is eternal and that our loved ones can return and demonstrate that fact to us; from it we must evolve a system of ethics that will uplift the human race and make its members better men and women than they are at present, for the time may come when we will not be blessed with the presence of such wonderful mediums as the lady who at present so ably discharges the duties of president of our school, and through whose mediumship our cause has made such wonderful advances. Before doing away with established creeds," said he, "it would be well to consider what we are going to give in their place. We know and the majority of people believe that spirit is immortal, but on that demonstrated truth we have to raise a system, call it religion if you will, that will help and uplift people in the hour of sorrow and give them the assurance that every good deed has its reward and that every ignoble deed meets its due punishment, if not from a personal Deity, the effect must flow from the great cause, which has for its servant laws that are both automatic and impersonal and that never swerve from their fulfillment."

The foregoing is but a brief synopsis of what Mr. Clarke said, and when he took his seat Judge Murphy spoke for a short time, he being followed by Wilson MacDonald, who stoutly proclaimed his adherence to phenomena,

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asking if a tangible spirit form and an intelligent conversation with it was not of more value to the enquirer than all the dialectics of Plato and all the metaphysics of every school, from that of Origen, Augustine and others of the early Christian fathers down to that of Hume, Hegel, Coleridge and their fellows.

Mrs. Bradhurst Schlefflein, Mrs. Wallace and Professor Edward A. Spring made most felicitous speeches, that of Professor Spring being a gem or logical reasoning; while Mrs. Wallace soared into the empyrean, taking her audience with her, much to their delight and advantage. Mrs. Williams was always ready with a few appropriate remarks and presided over the meeting with her customary tact and amiability, and when the orators had exhausted themselves she favored the audience with numerous messages, and by this means accentuated the theories previously advanced by the

speakers. Under the leadership of Professor Withers a number of beautiful selections were played during the evening, and this, coupled with the spiritual food given by the president and her able associates, tended to make everybody happy and more enthusiastic than ever to make the School of Psychic Philosophy a permanent success.

On the Fourth of July the members of the school will hold a grand reunion at their grounds on Richmond Hill, Staten Island, to which all Spiritualists are cordially invited. Speeches dealing with the lofty truths of Spiritualism will be delivered by capable and thoroughly equipped speakers; original poems will be recited, exquisite music will be furnished, and from what has been said by the officers of the school a most enjoyable time may be anticipated by all who will be fortunate enough to be present.

J. W. T.

THE CHILDREN'S HOUR

DELPHA PEARL
HUGHES

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

SUNBEAM LOVE.

A darling little infant
Was playing on the floor
When suddenly a sunbeam
Came through the open door.
And, striking on the carpet,
It made a little dot;
The darling baby saw it,
And crept up to the spot.

His little face was beaming
With a world of perfect joy,
As if an angel's presence
Had filled the little boy;
And with his tiny finger
As in a fairy dream,
He touched the dot of sunshine
And followed up the beam.

He looked up to his mother
To share his infant bliss,
Then stooped and gave the sunbeam
A pure, sweet baby kiss.
O Thou who watches over!
In the fullness of my joy,
I pray that childlike feeling
May never leave the boy;

But in the days of trial,
When sin allures the youth,
Send out the light to guide him—
The sunbeams of Thy truth.
And may his heart be ever
To Thee an open door,
Through which Thy truth, as sun-
beams,
Make joy upon life's floor!

—Selected.

Dear Nieces and Nephews: You will all read with pleasure, I know, the following charming little story which cousin Louie sends, and will wish with Aunt Rose to hear from her again.

Have we not other story writers among our little readers who will favor us with their compositions? Remember, this is your "Hour," children, and you are expected to amuse yourselves by chatting, telling stories, and getting acquainted generally, with only a word now and then from an uncle or aunt who lays aside the books of life's schoolroom for the moment and peep in to enjoy the fun and mayhap add a word of wisdom. Many thanks for your contribution, Louie.

ZOURA'S VISION.

Little Zoura May was a bright little girl of seven who was always bad and did not mind her mother. She had a fine home and everything she wanted. Mr. May was a dry goods and grocery merchant. Both of her parents were very kind to her, but still she was not satisfied to stay at home, and would run off whenever she got a chance.

Mrs. and Mr. May belonged to the Christian church, but their nearest neighbors, the Barnard family, were Spiritualists. Mrs. Barnard would tell Mrs. May about the spirit friends coming back and talking with them, but Mrs. May would say that it was not true and she just imagined it, and that she didn't know what she was talking about.

One day Zoura was in the bedroom thinking over some trouble, when she saw a bright light in front of her which immediately changed into a lovely little spirit, who she knew to be one of her playmates who had died a year ago. Zoura went up to her and said: "Why, Bessie Harold! I thought you were dead! How did you get here?" "My dear," said Bessie, "I

am not dead. My body is dead, but my spirit is not. I am what people call an angel." Zoura looked at her closely. "Why, I thought that angels had wings, but you have none. Have you cut them off?" "No, indeed," said Bessie, "angels do not have wings, though the churches teach it." "And do they speak untrue?" inquired Zoura. "Yes, my dear," said Bessie. "Don't you believe in churches, Bessie?" asked Zoura. "I believe some in it, and there is some in which I don't believe," replied Bessie. "I see that you are a little medium, Zoura, and I will take you to the spirit world. I will not take your body. It will be in heaven. I will take you at 11 o'clock tomorrow, and bring you back at 3, so that you will get to take dinner in the spirit world. You must be an awful nice girl the rest of today, and tomorrow morning before I take you." "I will be awful good," said Zoura, jumping up and down and clapping her hands with delight. "Now, remember at 11 o'clock come in this bedroom, sit down in a chair, fold your hands and wait for me, and I will soon appear and take you," said Bessie. "Now remember sure what I have told you." "I will," answered Zoura, and Bessie disappeared.

Zoura sat down in a chair near her, thinking of what Bessie had told her, when she heard her mamma's voice calling her to dinner. She immediately went in to dinner and behaved so nicely at the table that her parents did not know what had come over her. She was like that the rest of the day and the next morning, and Mr. and Mrs. May thought it was quite grand to have their little daughter behave so nicely, though they thought it was through Jesus and the "holy angels' power. They never the least thought of what Bessie had told Zoura.

Eleven o'clock had just arrived when Zoura came into her little bedroom, sat down in a chair, folded her hands and waited for Bessie to appear.

Zoura had not long to wait, for in a moment she saw a bright light and then Bessie appeared.

"Well, you have been a good girl, and done everything I told you to, so you shall go to heaven to visit for awhile." No sooner had these words escaped her lips than they were before a beautiful field of flowers. There were acres and acres of nothing but beautiful flowers, more beautiful than any she had ever seen on earth. The fields were also crowded with the loveliest little girls Zoura had ever seen, and they stood and watched them gather the flowers. Pretty soon Bessie asked Zoura if she was hungry, and Zoura replied that she was real hungry. "Well, we will go to dinner," said Bessie; and before a second had elapsed they found themselves in a lovely place. Here were men, women and children as beautiful as any one could be. There were beautiful ladies preparing the dinner. Bessie's mother was one of them. Bessie asked her mother if dinner was ready, but her mother said it would not be ready for half an hour. "Then we will go to the lake, if you like," said Bessie. "All right," answered Zoura. So they were

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at the lake in a moment. It was a fine lake, as clear as crystal, with lovely little boats on it, so they got in one of the boats and rode around for awhile and then went back to dinner. They had nothing but the loveliest fruits of all kinds, and Zoura thought it was the best fruit she had ever tasted.

After dinner Bessie took Zoura to her own home, and told her to always be true and good, and then she vanished.

Mr. and Mrs. May thought that Zoura was dead and they did not know what to do. But they were awful glad when Zoura came out of it. She told her parents of her vision and now she is a woman and a fine medium, as Bessie said, and Mr. and Mrs. May are both Spiritualists, which all started from Zoura's vision.

LOUIE L. BROWN,
Aged 9 years. Eskridge, Kan.

THE FOUR ELEMENTS.

(Translated from the German.)

"I will be a gardener," said Phillip, when he became old enough to learn a trade. "It is beautiful to live always among green plants and fragrant flowers." But after a little while he came home and complained that he must always stoop to the earth, and creep about upon it, and it made his back and knees ache.

Then Phillip wished he could be a hunter. "In the green wood," said he, "one can lead a glorious life." But soon came again, complaining that he could not bear the fresh air before daybreak, it was so damp and chilly that it made his nose terribly cold.

Now he took a fancy to be a fisherman. "To sail away on the bright clear water, and without making even a foot tired, to draw out of the water nets full of fish, that is a merry life," said he. But he soon grew tired of this also. "Fishing is a wet business," he said, "and the water is very disagreeable to me."

At last he wanted to be a cook. "To the cook," said he, "must gardeners, hunters, and fishermen make over everything which they gain by their work, and he never wants for a good bit." But he soon came home, finding fault again. "It would all be very well," he said, "if it were only not for the fire. But when I stand there by the flaming hearth it seems to me I must melt with the heat."

Now spoke his father, gravely, "You are nowhere contented. What pleases you in the beginning is soon unpleasant to you. If you can bear none of all the four elements—earth, air, water and fire—then you must go out of the world to be contented."

"Each place has its joys, and each place has its sorrows."

LUELLA CLARK.

WHAT THE WAR IS FOR.

The Matin devotes a good deal of space to the American position in the Philippines. This shows exactly where the shoe pinches. The Herald had already pointed out that the policy of the United States is to accord religious liberty to all alike, but the Matin's correspondent professes to see in this attitude an endeavor to oppress the native Filipinos through the protection given to the free exercise of religious conscience. The Matin says:

"The facts reported by our correspondent have received almost a confirmation by the new campaign opened up in the United States by the imperialistic press in favor of the continuation of hostilities, right or wrong, in the interests of religion, or, rather, as the New York Herald confesses, to save the goods and property of the religious communities."—Paris Correspondence New York Herald.

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